THE ORDER

for the celebration of

VESPERS, MATINS

and the

DIVINE LITURGY

DEDICATION

This translation is dedicated to the students of Liturgy at the Byzantine Catholic Seminary of SS. Cyril and Methodius, Pittsburgh, Pennsylvania.

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"Can it be said that I have the slightest spirit of Faith if I take no trouble to know the RUBRICS and to observe them? This is a neglect for which not even the most lofty and appreciative intuitions about the Liturgy can compensate in your sight, O my God! What difference does it make if I feel no natural attraction for this task? It is enough for me to know that my obedience is pleasing to You, and that it will gain me great merit."

From "The Soul of the Apostolate"
By Dom. J. B. Chautard, O.C.R.

THE ORDER FOR THE CELEBRATION OF VESPERS, MATINS AND THE DIVINE LITURGY ACCORDING TO THE RUTHENIAN RECENSION.

Translated from Latin.

March 25, 1955
Feast of the Annunciation

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The following is a translation of the booklet

"Ordo Celebrationis Vesperarum Matutini et Divinae Liturgiae iuxta Recensionem Ruthenorum"

published by the Sacred Congregation for the Oriental Church in Rome, 1944, bearing the "Imprimatur" of His Eminence, Eugene Cardinal Tisserant, dated May 17, 1944.

Certain documents pertinent to this matter have been prefixed to this translation, and explanatory footnotes have been added.

This translation was ordered by His Excellency, Most Reverend Bishop Daniel Ivancho, D.D. on December 1, 1953. It has been executed by:

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It has been published in mimeograph form by order of Bishop Ivancho dated February 22, 1954. This publication is intended for private use "ad usum auditorum".

FORWARD

(Taken from "Meditations for the use of The Secular Clergy by Father Chaignon, S.J., Benziger Brothers, New York, 1906, Volume I, page 407).

"The Church considers ceremonies as something so important that she uses in prescribing them the infallible light and the sovereign authority she has received from the Lord. In the administration of Sacraments, in the sacrifice of the Mass, in public invocation, and in all that relates to divine worship, she leaves nothing to option; she regulates everything with a care which shows that in her opinion those observances deserve a great respect. Reflect on one of the decrees that she enacted in the holy Council of Trent: "Si quis dixerit receptos et approbatos Ecclesiae catholicae ritus, in solemni sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libitu omitti, aut in novos alios per quemcumque Ecclesiarum pastorem mutari posse anathema sit." (Conc. Trid. sess. vii. can. xiii.)

The anathema or excommunication is the severest punishment that the Church can inflict. Whom does she anathematize in this place? She excommunicates not only those who change, contemn, or neglect, according to their fancy, the rites which she has adopted and approved; but she punishes those who merely say that each pastor may change, despise, or omit them without sin. If the Church treats with so much rigor those even who say that it can be done, will she spare the priests who are guilty of the transgression itself? They object that such or such is an unimportant ceremony, that its observance is inconvenient; that there can be no great harm in its omission, provided there be no contempt. This is a deplorable blindness. To despise ceremonies is a serious evil; to omit them is another, which the Council distinguishes from the first. The Church launches her anathema against any man who says that they can be contemned, and also against any man who says that they can be omitted or changed."

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Note: These are the prescribed ceremonies for the celebration of the Divine Liturgy without the Ministry of a Deacon as listed only briefly in paragraphs 164-174 of the "Ordo Celebrationis", combined with paragraphs 97-146 in which are listed the complete ceremonies for the celebration of the Divine Liturgy by the priest with the ministry of one Deacon, the ceremonies concerning the ministry of the Deacon being eliminated.

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CIRCULAR OF THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH TO RUTHENIAN ORDINARIES

Prot. N.: 1219/28

Rome, September 10, 1941

Most Reverend Excellency:

I have the pleasure to send to Your Most Reverend Excellency three copies of each of the first liturgical books of the Byzantine Rite in the Old Slavonic language, of the Ruthenian Recension, revised and printed under the care of this Sacred Congregation in execution of the decisions made by the Most Eminent Lord Cardinals in the plenary session held on the 10th day of January, 1938, and approved by the Holy Father, Pius XI in the audience of the 15th day instant.

The first of these books is an extract (in small format) of the Liturgikon or Služebnik (now under printing) and contains the Office of Vespers and Matins for various seasons of the year; the second (in larger format) contains the Liturgy of Saint John Chrysostom; the third contains the same Liturgy, but in small format.

As a result of discussions originating among Ruthenians concerning some changes of a liturgical nature introduced, in recent times, into the text and rubrics of the liturgical books, discussions which were touching also the four points contemplated by the Synod of 1891, the Ruthenian Episcopate having examined together the Liturgical problem at conferences held in 1927, 1929, and 1932, has decided to submit the entire question to the examination of the Holy See, beseeching It to condescend to procure a Typical Edition of all the liturgical books. For this reason, this Sacred Congregation in 1933 invited the Most Excellent Ruthenian Ordinaries to express their views on various questions, and having received, with their reply, also the minutes of the sessions held in the years 1930-1935 of the Inter-eparchial Liturgical Commission of Lvov, entrusted the whole matter thus gathered to the examination of Consultors specialized in Canon Law, in Oriental Liturgy, and in the Old Slavonic Language.

The Most Eminent Lord Cardinals, components of this Sacred Congregation, in the above mentioned plenary session held on the 10th day of January 1938, without entering a decision of merit on any individual controverted points, having established some general principles to serve as a basis for the further work of revision and printing of the Ruthenian Liturgical Books entrusted such work to a special commission presided by the Most Eminent Cardinal Secretary of this Sacred Congregation.

In the meantime, it has been ordered that any controversy be avoided, authorizing, though, the provisory use of all the existing

texts and forbidding the publication of new editions without a special permission of the Sacred Congregation.

Your Most Reverend Excellency will certainly have the pleasure of knowing what results have been brought by the accomplished labors of the Commission which for the Liturgikon or Služebenik alone held sixty-one sessions, while it continues spiritedly the preparation of other books.

1. In the first place, the existence of a special Ruthenian Recension has been ascertained older than that which is commonly called the vulgate, because it has not been corrected as this on the Greek Editions printed at the beginning of the seventeenth century. The Ruthenian Recension, then, inasmuch as it is concordant with older texts, deserves to be preferred.

2. It has been determined that from the middle of the seventeenth century onward not only the texts but also, and especially, the rubrics were modified and altered under the action of various influences without the Holy See having participated, with the exception of four points treated in the Synod of Zamosc'.

3. The more important alterations was that of the rubrics of the Eucharistic Liturgy codified first in the Liturgikon of the Metropolitan Cyprian Žokhovskyj published at Vilna in 1692 and later much augmented in "Rubrics for the Read Liturgy" inserted for the first time into the Služebnik printed at Unev in 1733, reproduced later in the successive editions of the eighteenth century. If these latter almost entirely disappeared in the Galician editions of the nineteenth century, the former remain preserved up until the present time for the Solemn Liturgy. With this it was intended to imitate the ceremonies of the Low Mass of the Latin Rite.

Even though well accepted in the northern Eparchies of the ecclesiastical province of Kiev, these modifications did not penetrate so easily into the Eparchies of Lvov and Premysl - the only one that existed at that time in Galicia - and even less in those situated south of the Carpathians.

4. Considering, though, the private origin of these modifications to which the Holy See was always extraneous - and considering the firm will of the Supreme Pontiffs, more than once expressed, even in recent documents to guard the integrity of the Oriental Rites, it has been adjudged opportune to follow readings of the older texts, taking care to adhere as much as possible to the text (Greek) of Benedict XIV, especially for that which pertains to the rubrics. Thus it has been desired to remain faithful to the recommendation of the said Pontiff, when, having approved the Roman edition of the Greek Euchologion in 1754, he recommended it to all the Bishops of the Byzantine Rite in the Apostolic Constitution "Ex quo primum" of March 1, 1756.

5. The Typical Edition of the Ruthenian liturgical books procured now by the Holy See follows the old tradition of the distinct books: 1) "Jevanhelije" to be placed on the altar; 2) "Liturgikon" or "Služebnik" containing the part of the priest and deacon; 3)

"Apostol" with the antiphons, tropars, and verses regarding the Eucharistic Liturgy - destined for choirs and lectors.

Considering the circumstances, the publication comes in a reduced format, more manageable, with extracted numbers or separable sections. That does not prevent that in the future reprints which will be made by the Ruthenians, another system and a different format may be followed. The important thing is that the text and the rubrics be respected integrally. The same criterion holds also for the order of the matter in the same book.

6. At the present time there is at press the Gospel of large format, distined to remain on the altar, for this reason called "Naprestolnoje." As soon as the edition of the Liturgikon or Služebnik is completed, there shall be procured without delay, considering the urgency, the printing of the Gospel in a small format, containing all the Gospels for Sundays and principal Feasts of the year, besides those common for the days of the week and for various categories of Saints, likewise there shall proceed the edition of an "Apostol" in small format conceived in the same sense with the desire to put volumes of practical use into the hands of itinerant priests.

After completion of the Gospel of large format it is hoped to be able to begin with the printing of an "Apostol" of the same format.

In conclusion of what we have been explaining, the Sacred Congregation holds it necessary to indicate the following norms:

1. In territories where the liturgical prescriptions published by the Synod of Zamosc' are being observed, which are indicated by red parentheses () in the present edition, the Bishop, Apostolic Exarch, or other prelate having ordinary episcopal or quasi-episcopal jurisdiction, cannot modify the existing practice WITHOUT THE INTERVENTION OF THE HOLY SEE; if considering well the circumstances of time and place, he believes opportune a derogation of the law, he must ask it from the Holy See.

2. In places where the observance of the liturgical prescriptions of the Synod of Zamosc' have been introduced in recent times by way of custom, the Sacred Congregation permits the respective Bishops and Ordinaries to dispense, according to prudence, from the said observance.

3. In those territories where the liturgical prescriptions ordained by the synods of Zamosc' and Lvov were not introduced, the Sacred Congregation desires that they be not introduced there.

4. For the Clergy subject to the Latin Ordinaries, the dispensation has been reserved to the Sacred Congregation which shall decide after having heard the Local Ordinary.

5. The Sacred Congregation permits those that have been ordained priests before the date of the present letter to continue privately to celebrate, if they so desire, according to the pre-

vious usage.

Nonetheless, in major and minor seminaries, in scholasticates and religious novitiates, the celebration must be made from now on according to the new Liturgikon or Služebnik and the new Ceremonial (in preparation), educating young aspirants for the priesthood and for the religious life in this practice.

Grateful if Your Most Reverend Excellency will acknowledge the reception of this letter, and with sentiments of deep esteem, I am happy to remain Your Excellency's

Most devoted brother

EUGENE CARD. TISSERANT, SECRETARY

ANT. ARATA, Archbishop of Sardi, Assessor.

N.B.: The above is a translation of the circular letter of the Sacred Congregation for the Oriental Church which was printed in Italian in the periodical "Orientalia Christiana" VIII (Roma 1942) pp. 136-139.

Letter of His Excellency, Bishop Daniel Ivancho, to His Eminence Eugene Cardinal Tisserant, Dated October 31, 1953

E m i n e n t i s s i m e P r i n c e p s,

Ob rerum conditiones in Exarchatu nostro Pittburghensi hucusque praevalentes neque Praedecessori Nostro neque Novis videbatur tempus fuisse opportunum ut Rubricae Liturgicae prouti inveniuntur in libro "Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae juxta recensionem Ruthenorum," a Sacra Congregatione pro Ecclesia Orientali, Romae, an. 1944, promulgato, introducerentur.

Liceat tamen Nobis optimam dignamque gratitudinem exprimere Sanctae Sedi pro cura atque paterna sollicitudine qua Ritui nostro puritatem necnon uniformitatem restituere benevole dignata est.

Ipsi enim quotidie magis magisque edocemur experientia de momento Ritus Nostri. Puritas atque uniformitas Ritus tales sane censendae sunt esse qualitates quibus Ritus Noster vere Luminare quoddam Magnum fieri possit quo luculenter ostenditur fratribus separatis Ecclesiam Catholicam nullum aliud habere desiderium quam ut Unitas Fidei -- Unus Pastor, Unum Ovile - insimul cum diversitate Rituum pro semper praeserventur.

Quapropter, cum conditiones hisce diebus favorabiles in Exarchatu nostro evaserint, Nos ad decisionem pervenimus, ut omnia conamina adhiberentur ad puritatem uniformitatemque Ritus nostri in conformitate cum desiderio Sanctae Sedis ad praxim deducendam.

Ad praeveniendas tamen confusiones quae seu ex parte fratrum nostrorum separatorum, sic dictorum Independentium, forte causari poterint, qui rubricis nunc vigentibus mordicus adhaerent easque tamquam Regulam Fidei custodiose praeservare satagunt, seu ex parte nostrorum fidelium, qui consuetudinibus particularibus asuefacti magnopere perturbarentur si quid inopinate ex integro mutaretur in rubricis liturgicis, prudentia Nobis dictitat ut quaedam particulares consuetudines, Rubricis Romanis non ex integro conformes, cum sint immemorabiles, pro tempore praeserventur.

Qua de causa humillime a Sancta Sede petimus, ut sequentes particulares Carpatho-Ruthenorum consuetudines nobis heic in Statibus Foederatis Americae Septentrionalis retinere benevole permittantur:

(Numeri heic, ad quos particulares consuetudines retinendae referuntur, desumpti sunt ex libro "Ordo Celebrationis," Romae, an. 1944, pp. 49 ssq.)

Ad. n. 100: Iconae iconostaseos non osculantur.

Ad. n. 105: Humerale induitur.

Ad. n. 116: Sacerdos benedicit signo crucis in oratione Proskomidiae.

Ad. n. 117: Sacerdos non thurificat Imaginem Absidialem et alias imagines in sanctuario - thurificatio haec reservetur solummodo diacono.

Ad. n. 118: Portae Regiae apertae ab initio S. Liturgiae usque ad finem manent.

Ad. n. 119: In Ektenia Magna petitio pro Sanctissimo Papa insimul cum petitione pro Episcopo decantatur.

Ad. n. 120: Sacerdos "Gloria:Unigenitus..." recitat necnon ad "incarnari" parvam inclinationem facit.

Ad. n. 121: Ingressus minor peragitur ad finem "Gloria:Unigenitus...;" tres inclinationes Ingressum non praecedunt, sed una solummodo metania peragitur atque 3 Antiphona solummodo a sacerdote vel a serviente privatim recitatur postquam sacerdos 2 Ekteniam parvam privatim recitaverit.

Ad. n. 123: Sacerdos ad finem exclamationis "Quoniam Sanctus es..." benedicit populo.

Ad. n. 125: Thurificatio a sacerdote tempore lectionis Apostoli peragitur.

Ad. n. 126: Exclamation "Mir v'sim." ante lectionem Evangelii omittitur.

Ad. n. 128: Sacerdos ad exclamationem "Ut a potentia Tua..." sese ad populum convertens benedicit signo crucis.

Ad. n. 129: In exclamatione Ingressus Magi mentio potestatis civilis atque militum non facitur.

Ad. n. 130: Post Ingressum Magnum velum a calice non aufertur.

Ad. n. 132: Sacerdos "Credo" recitans ad verba "incarnatus est" parvam inclinationem facit.

Ad. n. 133: Manus juxta Sluzebnik an. 1905 (ed. Leopoliensis) elèvantur. Elevationem manuum omittendam esse decrevimus tempore Sanctae Communionis (necnon tempore Proskomidiae, tempore "Gloria:Unigenitus..." atque tempore orationis ante Idonostasis, quae elevationes etiamsi in Sluzebnik an. 1905 non continentur, a quibusdam tamen sacerdotibus nostris peragebantur).

Ad. n. 137: Manus more solito ante Communionem lavantur.

Ad. n. 137: Sacerdos loco trium inclinationum sese ter in pectu percutit dicens "Bože milostiv budi mńi hrišnomu!"

Ad. n. 140: Oratio "Credo Domine et confiteor..." ante Communionem recitatur sicuti in Sluzebnik an. 1905 continetur (paululum longior quam eadem oratio in libro "Ordo Celebrationis," Romae, an. 1944). Hanc orationem retinere volumus pro tempore pro populo saltem.

Ad. n. 143: Ad verba "exaltare super coelos, Deus..." sacerdos sanctum calicem non thurificat - thurificatio haec potest reservari diacono.

Ad. n. 143: Ablutio statim perficitur, tempore nempe hymni "Implentur labia nostra..."

Ad. n. 145: Apolysis juxta immemorabilem consuetudinem Carpatho-Ruthenorum fit hoc modo:

"Sapientia (Premudrost' - Čestńijšuju Cheruvim...)

"Gloria Tibi Christe, Deus...

"Christus verus Deus noster...

"Benedictio Domini super vos..."

Ad. n. 10 : Tininnabula secundum consuetudinem immemorabilem utuntur.

Datum Pittsburghi, Pa.,
die 31 mense Octobri anno 1953.

Emminentiae Tuae devotissimus
atque addictissimus frater
necnon servus in Christo,

(Episcopus Daniel Ivancho, Exarcha Carpath-Ruthenorum in Statibus Foederatis Americae Septentrionalis).

Emminentissimus Princeps
Eugenius Cardinalis Tisserant,
Secretarius Sacrae Congregationis
Pro Ecclesia Orientali,
R o m a.

Translation of the Letter of His Excellency, Bishop Daniel Ivancho, to His Eminence Eugene Cardinal Tisserant, Dated October 31, 1953.

Your Eminence:

Because of the conditions prevailing up to the present time in our Pittsburgh Exarchate, it did not seem an opportune time, neither to our predecessor nor to us, to introduce the Liturgical Rubrics as they are found in the book: "Ordo Celebrationis Vespararum Matutini et Divinae Liturgiae juxta recensionem Ruthenorum" promulgated by the Sacred Congregation for the Oriental Church, at Rome, in the year 1944.

Permit us, however, to express our highest and worthy gratitude to the Holy See for the care and paternal solicitude with which it has kindly deigned to restore purity and uniformity to our rite.

Daily we are taught more and more by experience about the moment of our rite. Purity and uniformity of rite are to be esteemed as such qualities whereby our rite can truly become that Great Light which will admirably show to our separated brethren that the Catholic Church has no other desire than to preserve for ever unity of Faith - One Fold, one Shepherd, together with the diversity of rites.

Therefore, since the conditions in our Exarchate have turned favorable at the present time, we have arrived to the decision that all endeavor should be employed that purity and uniformity of our rite in conformity with the desire of the Holy See should be brought into practice.

However, for avoiding confusion which may possibly be caused either by our separated brethren, the so-called Independents, who now strongly cling to the existing rubrics which they custodiously endeavor to preserve as a Rule of Faith, or from the part of our faithful who being used to particular customs would be greatly perturbed if unexpectedly something would be integrally changed in the liturgical rubrics, prudence dictates us that certain particular customs not in perfect conformity with the Roman Rubrics, be preserved temporarily since they are immemorable (customs).

For this reason, we most humbly beseech the Holy See, that we here in the United States of North America be benignly permitted to retain the following particular customs of the Carpatho Ruthenians.

(The numbers here to which the particular customs to be retained are referred, are taken from the book "Ordo Celebrationis" Rome, 1944, pp. 49 ff.)

No. 100: The icons of the Iconostas are not kissed.

No. 105: The naplečnik is used.

No. 116: The priest blesses with a sign of the Cross during the prayer of the Proskomidia.

No. 117: The priest does not incense the Absidial image and the other images in the sanctuary -- this incensing is reserved only for the deacon.

No. 118: The Royal Doors remain open from the beginning until the end of the Holy Liturgy.

No. 119: In the Great Ektenija, the petition for the Most Holy Father is taken together with that for the Bishop.

No. 120: The priest recites "Slava...Jedinorodnyj..." and makes a small inclination at "voplotitisja."

No. 121: The Small Entrance is made at the end of "Slava...Jedinorodnyj...;" three bows do not precede the Entrance, but only one bow is made and the third antiphon is recited privately only by the priest or by the server after the priest has privately recited the second small Ekteniija.

No. 123: The priest blesses the people at the end of the exclamation: "Jako svjat jesi..."

No. 125: Incensing is performed by the priest during the reading of the Epistle.

No. 126: The exclamation "Mir vs'im" is omitted before the reading of the Gospel.

No. 128: The priest turns towards the people and blesses with a sign of the Cross at the exclamation "Jako da pod deržavoju Tvojeju..."

No. 129: Mention of the civil authority and army is not made in the exclamation of the Great Entrance.

No. 130: After the Great Entrance, the cover is not removed from the chalice.

No. 132: The priest, while reciting "W'iruju" makes a small bow at the word "voplotivšahosja"

No. 133: The hands are elevated according to the Služebnik of 1905 (Lvov edition). We decreed that the elevation of hands be omitted at the time of Holy Communion, (as well as at the time of Proskomidia, and at the time of Slava...Jedinorodnyj..." and during the prayer before the Iconostas, which elevations, though not contained in the Služebnik of 1905, were, nevertheless, performed by some of our priests).

No. 137: According to custom the hands are washed before Communion.

No. 137: The priest strikes his breast thrice instead of making three bows while saying "Bože milostiv budi mňi hr'išnomu!"

No. 140: The prayer "V'iruju Hospodi i ispov'iduju..." before Holy Communion is recited as it is found in the Služebnik of 1905 (slightly longer than the same prayer in the book "Ordo Celebrationis," Rome, 1944). We wish to retain this prayer temporarily at least for the people.

No. 143: At the words: "Voznesisja na nebesa Bože..." the priest does not incense the chalice...this incensing can be reserved for the deacon.

No. 143: The ablutions are performed immediately...namely during the hymn "Da ispolňatsja usta naša..."

No. 145: The Otpust according to immemorable custom of Carpatho-Ruthenians is made thus:

"Premudrost'....Čestňijšuju Cheruvim..."
"Slava Teb'i Christe Bože...
"Christos istinnyj Boh naš...
"Blahoslovenije Hospodne na vas..."

No. 10: According to immemorable custom, the small bells are used.

Given at Pittsburgh, Pa.,
31st day of October, 1953.

Your Eminence's most devoted
and dedicated brother and servant
in Christ,

/s/ Daniel Ivancho

(Bishop Daniel Ivancho, the Exarch of Carpatho-Ruthenians in the United States of North America).

His Eminence
Eugene Cardinal Tisserant
Secretary of the Sacred Congregation
For the Oriental Church,
R o m e.

SACRA CONGREGATIO
"PRO ECCLESIA ORIENTALI"

Roma, 27 Novembre 1953
Via della Conciliazione, 34

PROT. N. 908/48

Mentionem faciat, quaeso, huius numeri in tua responsione
Si prega di citare questo numero nella risposta

Eccellenza Reverendissima,

Questa S.Congregazione non ha mancato di prendere in esame la lettera dell'Eccellenza Vostra Reverendissima in data 31 ottobre scorso circa alcune usanze liturgiche esistenti in codesto Esarcato.

Dopo aver ringraziato la S.Sede per la sollecitudine con cui ha provvisto all'edizione dei libri liturgici ruteni, reintegrando il rito genuino e curando l'uniformità della pratica, Vostra Eccellenza ha esposto alcune ragioni che consigliano di tollerare provvisoriamente alcune usanze che non sarebbero conformi alle prescrizioni del Cerimoniale.

Considerate attentamente queste ragioni, la S.Congregazione è venuta nelle seguenti decisioni:

n. 100: si può omettere il bacio delle iconi;
n. 105: l'amitto di forma latina è escluso: nulla però vieta che si ponga attorno al collo un tessuto per evitare di macchiare i sacri paramenti;
n. 116: il Sacerdote può benedire con un segno di croce le oblate;
n. 117: assente il Diacono, il Sacerdote può non incensare le iconi dell'abside e del santuario;
n. 118: le porte dell'iconostasi possono rimanere aperte durante tutto il tempo della Liturgia;
n. 119: la preghiera per il Papa può essere congiunta con quella della Gerarchia;
n. 120: il canto del "Monogenes" viene eseguito dal coro e il Sacerdote non si inchina alla menzione dell'Incarnazione;
n. 121: il Sacerdote faccia la triplice inclinazione e osservi le altre rubriche sul piccolo ingresso;
n. 123: il Sacerdote non benedice il popolo;
n. 125: si può anticipare l'incensazione durante la lettura dell'Apostolo;
n. 126: si può omettere il "pax vobis";

A Sua Eccellenza Reverendissima
Mons.Daniele IVANCHO
Esarca Apostolico

PITTSBURG

n. 128: non si deve dare la benedizione al popolo;
n. 129: si può omettere la menzione dell'autorità civile;
n. 130: la palla latina è esclusa;
n. 132: si ometta l'inclinazione alla menzione dell'Incarnazione;
n. 133: le mani non si elevano;
n. 137 A: non si lavano le mani;
n. 137 B: si faccia la triplice inclinazione piccola e non si percuota il petto alle parole "Signore, abbi pietà di me peccatore";
n. 140: la preghiera desiderata può essere conservata;
n. 143 A: il Sacerdote incensi il calice;
n. 143 B: l'abluzione può essere fatta durante il canto "Implentur";
n. 145: la benedizione finale dev'essere data prima dell'apolisi: il canto alla Madre di Dio potrebbe essere rimesso a dopo la Liturgia;
n. 10: il campanello va eliminato a cominciare dalla Liturgia solenne.

Mentre sono certo che l'Eccellenza Vostra prenderà le dovute misure affinché la riforma sia introdotta "sensim sine sensu", abituando i fedeli poco per volta ai piccoli cambiamenti e fornendo loro le dovute spiegazioni, ritengo che nel Seminario e presso le Case Religiose di formazione dovrebbe esserne facile l'applicazione integrale.

Le porgo, intanto, i sensi del mio profondo ossequio e mi confermo

dell'Eccellenza Vostra Reverendissima
dev.mo per servirLa

A. Lousa
Assessore

G. Mojoli off.

SACRED CONGREGATION
"FOR THE ORIENTAL CHURCH"

ROME, 27 November 1953
Via della Conciliazione, 34

Prot. N. 908/48
Please mention this number in your reply.

Most Reverend Excellency:

This Sacred Congregation has not failed to take into consideration the letter of Your Most Reverend Excellency, dated on the 13th day of October past, concerning some liturgical usages existing in your Exarchate.

After having thanked the Holy See for the solicitude with which it has provided for the edition of the Ruthenian Liturgical books, reintegrating the genuine rite and procuring the uniformity of practice, Your Excellency exposed some reasons which advise the temporary toleration of some usages which would not conform with the prescriptions of the Ceremonial.

Attentively considering these reasons, the Sacred Congregation has arrived to the following decisions:

n. 100: the kissing of icons may be omitted;
n. 105: the amice of the latin form is excluded, though nothing prohibits one to place a cloth around the neck to avoid staining of the sacred vestments;
n. 116: the priest may bless the Oblation with a sign of the cross;
n. 117: in the absence of a deacon the priest need not incense the absidial image and those of the sanctuary;
n. 118: the doors of the iconostas may remain open during the entire time of the Liturgy;
n. 119: the prayer for the Pope may be conjoined with that of the Hierarchy;
n. 120: the singing of Jedinorodnyj is done by the choir and the priest does not bow at the mention of the Incarnation;
n. 121: let the priest make three bows and observe the other rubrics for the Little Entrance;
n. 123: the priest does not bless the people;
n. 125: the incensing may be anticipated during the reading of the Epistle;
n. 126: the "Mir vs'im" may be omitted;

To Your Most Reverend Excellency
Bishop Daniel IVANCHO
Apostolic Exarch

P I T T S B U R G H

n. 128: the blessing should not be given to the people;
n. 129: the mention of civil authority may be omitted;
n. 130: the Latin Pall is excluded;
n. 132: let the inclination at the mention of the Incarnation be omitted;
n. 133: the hands are not elevated;
n. 137 A: the hands are not washed;
n. 137 B: let the three small bows be made and do not strike the breast at the words: "Bože milostiv budi mŭi hr'išnomu."
n. 140: the desired prayer may be preserved;
n. 143 A: let the priest incense the chalice;
n. 143 B: the ablution may be made during the singing of "Da Ispolnatsja";
n. 145: the final blessing must be given before the Otpust: the hymn to the Mother of God may be postponed until after the Liturgy;
n. 10: the small bells are eliminated even from the Solemn Liturgy.

While I am sure that Your Excellency will take due measures that the reform be introduced "sensim sine sensu", accustoming the faithful little by little to the small changes, furnishing them with due explanations, I hold that in the seminary and in Religious houses of formation, the integral application of it should be easy.

At this time I extend sentiments of my deep respect and I remain.

Most devoted for the service of
Your Most Reverend Excellency,

/s/ A. Coussa
Assessor

G. Moioli, off.

CANONICAL AND DOCTRINAL ASPECTS OF THE LITURGY

(Excerpts from Canon Law and its offical interpretation as found in "Canon Law" by Amleto G. Cicognani, D.D., and also excerpts from the Papal Encyclical of Pope Pius XII on the Sacred Liturgy "Mediator Dei".)

"It pertains exclusively to the Holy See to control the Sacred Liturgy and to approve liturgical books." (can. 1257, C.J.C.)

"The Code in Canon 1257 rules that the Holy See alone has the right to regulate the Sacred Liturgy and to approve liturgical books. This applies also to the Orientals as is evident from the Constitution DEMANDATAM (n. 21) of Pope Benedict XIV. To prove this let it suffice that the reader recall to mind what was said regarding the l e x o r a n d i and the l e x c r e d e n d i. Prelates, Bishops and others therefore are not competent to settle questions of rites and ceremonies." Thus the Sacred Congregation of Rites replied on Nov. 11, 1605 (n. 179). Cfr. Cicognani, Canon Law, second edition, pg. 464.

"Canon 1257, which states that it is solely the duty of the Holy See to regulate the Liturgy and approve the liturgical books of the Church; since the l e x o r a n d i is a correlative of the l e x c r e d e n d i, they must be conform." Cfr. Cicognani, ibid., pg. 454.

"The second rule is found in Can. 1261, par. 1, which decrees that it is the duty of the local Ordinaries to see that the precepts of the Sacred Canons regarding divine worship are faithfully observed, and that neither into public nor private worship, not into the daily religious practices of the faithful, may any superstitious practice be introduced, or anything admitted contrary to faith or discordant with ecclesiastical tradtion or that has the appearance of sordid profit-making." Cfr. Cicognani, ibid., pp. 464-465.

"Major Clerics who in the sacred ministry gravely neglect the rites and ceremonies prescribed by the Church, and fail to amend after due warning, shall be suspended according to the gravity of the case." (Can. 2378, C.J.C.) Cfr. Cicognani, ibid., pg. 455.

"..the sacred liturgy is intimately united with the principles of doctrine which the Church propounds as the sources of certain truth, and, therefore, it must be conformed to the precepts of Catholic Faith as proclaimed by the authority of the supreme teaching power to safeguard the integrity of divinely revealed religion." Cfr. "Mediator Dei", Encyclical Letter of Pope Pius XII on The Sacred Liturgy, Paulist Press, New York, 1948, pp. 24-25, n.65.

"The worship that is given by her (the Church) to God ...is a continuous profession of Catholic Faith and an exercise of hope and charity..." Cfr. Ibid. pg. 25, n. 67.

"But it is absolutely necessary in all these things that you should watch with an intent mind....lest there should creep in among you flocks those subtle and harmful errors of false 'mysticism' and poisonous 'quietism'....lest souls should be seduced by a dangerous 'humanism'...". Ibid., pg. 83, n. 239.

"The liturgy, then, contains the whole Catholic Faith, since it publicly manifests the faith of the Church.....It is thus that we have the famous and venerable principle 'the law of prayer establishes the law of belief...'.... 'the law of faith establishes the law of prayer, lex credendi legem statuat supplicandi'." Cfr. "Mediator Dei", Encyclical Letter of Pope Pius XII on The Sacred Liturgy, Paulist Press, New York, 1948, pg. 25-25, nn. 68-69.

"The hierarchy of the Church has always made use of this authority in matters of the liturgy, regulating and ordering divine worship, enriching it with new splendor and ornament for the glory of God and the advancement of the faithful. And moreover, it did not hesitate...to change that which it did not hold to be entirely congruous and to add that which seemed to it better fitted to contribute to the honor of Jesus Christ and the Most Holy Trinity, and to the instruction and salutary stimulus of the Christian people." Cfr. Const. Divini Cultus, Dec. 20, 1928; ibid pg. 26, n.70.

"In these liturgical matters, the Church has used her prerogative of guarding the sanctity of divine worship against the abuses rashly and imprudently introduced by private persons and particular churches." Ibid., pg. 28, n.79.

"For this reason it is the right of the Supreme Pontiff alone to judge and establish whatever is to be done in divine worship and to introduce and approve new rites and to change those which he judges should be changed (can. 1257). The Bishops, however, have the right and the duty diligently to watch that the precepts of the Sacred Canons with regard to divine worship shall be carefully observed....no private person is permitted to regulate external actions of this kind....those must b severely reproved who,with rash holiness, deliberately introduced new liturgical customs..." Ibid., pg. 29, nn. 80-81.

"However, in many ceremonies the use of the vulgar tongue can be extremely valuable for the people, but only the Apostolic See can grant this, and therefore in this matter no one has the right to act on his own judgment and with his own approval, because, as We have said, the ordering of the sacred liturgy is the exclusive prerogative of the Holy See." Ibid., pg. 30, n.82.

"No one may arrogate to himself the right of establishing norms for himself and by his own judgment, or of imposing them upon others by his own will. The Supreme Pontiff, as the successor of St. Peter, to whom the Divine Redeemer entrusted the task of feeding the universal flock, and with him the Bishops....in dependence on the Apostolic See, have the right and duty to govern the Christian people." Ibid., pp. 31-32, n.87.

"In the first place, you should strive that all should live up with due reverence and due faith to the decrees published by the Council of Trent or the Roman Pontiffs and the Sacred Councils concerning the preservation of rites, and the precepts of the liturgical books concerning the external action of public worship." Ibid., pg. 77, n. 221.

"Quickly, therefore take measures to the end that the young clergy, when they are being instructed in ascetical, theological, juridical and pastoral studies, are so formed according to a harmonious plan that they understand the sacred ceremonies, that they perceive their majesty and beauty, and that they diligently learn those standards which are called rubrics." Ibid., pg. 81, n.234.

METHOD OF PROCEDURE

I. The following text is a translation of the "Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae iuxta Recensionem Ruthenorum," promulgated by the Sacred Congregation "Pro Ecclesia Orientali" and published at Rome in 1944. The "Ordo" bears the Imprimatur of His Eminence, Eugene Cardinal Tisserant, Secretary of the Sacred Congregation "Pro Ecclesia Orientali."

II. The marginal numbers correspond to those used in the original text.

III. The footnotes are comprised of:

a) General norms found in the "Ordo."

b) Parallel passages also found in the "Ordo."

c) Particular customs in the Pittsburgh Byzantine Exarchate which were either approved "pro tempore" or abrogated by the authority of the Sacred Congregation "Pro Ecclesia Orientali."

These are found in the letter from the Sacred Congregation Protocol No. 908/48, November 27, 1953, which was a reply to the letter of His Excellency, Most Reverend Daniel Ivancho, dated October 31, 1953.

d) Decisions of His Excellency, Most Reverend Daniel Ivancho in matters which the Liturgikon expressly leaves to the discretion of the Bishop.

e) Decisions rendered by His Excellency, Most Reverend Daniel Ivancho, for the sake of uniformity in those matters where the rubrics of the "Ordo" permit more than one way.

f) Classifications of His Excellency, Most Reverend Daniel Ivancho, in matters which were not determined in the "Ordo."

g) Particular rubrics of the "Ordo" emphasized to extricate contrary practices prevailing heretofore.

h) Express abrogation of certain customs.

IV. All Liturgical texts were quoted according to the text of the Liturgikon which was published by the authority of the Holy See at Rome in the year 1940.

V. Abbreviations used:

a) Bp. n. — Bishop's decision given during the liturgical conferences of 1952. These are given with the numbers of the decisions as recorded.

b) Bp. Qu. - Bishop's decision given during the conferences of March 23, 1953.

c) Bp. d. - Bishop's decision given during the conferences of October 7, 1953.

d) Bp. Cl. - Clarifications made by the Bishop on February 16, 1954.

I. Prenotions Concerning the Sanctuary and the Holy Altar

In order that the celebration of the Divine Office may be performed rightly and conveniently, certain things must be prenoted about the sanctuary and the holy altar.

1. It is customary that the sanctuary be erected at least one step higher than the nave of the church. In the sanctuary itself, there should not be any more steps which would lead to the holy altar.

2. The holy altar is square; disjoined from the wall; it is placed in the middle of the sanctuary so that it may be circumambulated. At the northern wall of the sanctuary there is placed the table of Proskomidia; at the southern there is another table upon which are placed the holy vestments.

3. The artophorium or the tabernacle, which is placed in the center of the holy altar, should be constructed to the image of a small church or sepulchre. It should not be so high or wide that hence the liturgical actions of the celebrant or concelebrants would be impeded or rendered more difficult.

4. Nor should the candelabras, which are placed on the holy altar, overcrowd it; but only one candelabra having one, two, or three candles is placed on each side of the cross or artophorium; even a candelabra having seven distinct oil fed lights can be used; it is placed behind the altar.

5. There should not be any reliquaries or flowers, neither natural nor artificial, placed on the holy altar, nor any other

things which do not pertain to the Divine Sacrifice; however, the book of Divine Service is on the holy altar placed upon a pillow, but not upon a stand, unless it is placed upon an analogion to the left (of the altar).

6. The iconostas has an image of the Saviour at the right of the center door, and of the Theotokos at the left; the others, however, are arranged according to the custom of various places.(1)

The parekklesia and chapel should also have their own iconostas; holy altars are not considered truly apt for celebrating the liturgical office as long as they lack their own iconostas.

7. No one is admitted into the sanctuary besides the priests, deacons, clerics, and servers. Laymen who do not partake in the divine worship have no place in the sanctuary, much less women, no matter for what reason, nor what their status might be.

8. The diskos should be large enough and provided with a rim. It may have a small stem base.

9. The thurible has short chains so that it may be used (swung) easily with its entire length.

10. There should not be used other liturgical vestments and other liturgical linen cloths than those which are indicated in

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(1) According to the custom in our diocese, the image of the patron saint of the church, or the particular mystery or event to which the church is dedicated, is placed to the right of the southern door (i.e., on the side where the icon of the Saviour is placed), and an image of Saint Nicholas is placed to the left of the northern door.

this book for each divine office; the use of little bells, large or small organs, so called harmoniums, are excluded.

II. GENERAL RULES

11. The small bow, whereby one makes a sign of the Cross upon himself, inclines his head and shoulders a little, and does not protend his hand to his knees or to the ground either before or after the sign of the Cross, is used in the following cases:

a.) When one first enters the sanctuary approaching the holy altar, and when one finally departs from it and leaves the sanctuary; while making the bows, he also kisses the holy altar;

b.) In the beginning of any Office when one says: "Blahosloven Boh naš...." or, if there is not a priest, "Molitvami svjatych otec...."

c.) At the Trisagion: thrice; and also when one says: "Krestu Tvojemu poklaňajemsja...;"

d.) At "Prijdite poklonimsja...": thrice;

e.) When one says three Allilujas at the end of the sticholo-gies: thrice (i.e., bowing once at each threefold Alliluja);

f.) Whenever the three Persons of the Life-giving Trinity are mentioned together;

g.) Whenever one receives a blessing from the priest;

h.) As often as one comes before the royal doors for reading or chanting something, and when one departs from this place after this reading or chanting;

i.) As often as one passes before the holy altar or before the

iconostas;

k.) As often as it is prescribed by the rubrics.

It is proper to make the sign of the Cross upon oneself without, however, inclining the head or shoulders, at the beginning and also at the end of the Gospel.

It is proper also that the deacon show a reverence, that is, he inclines his head and shoulders a little to the celebrating priest before leaving the sanctuary for singing the Ektenijas and after he reenters it.

12. The great bow or the great metanije, whereby one makes the sign of the Cross upon himself, and prostrates his entire body to the ground, is used only in the Great Fast (Lent) and in the Office of the Pre-Sanctified Gifts.

13. Prayers are said with extended and elevated hands only when it is explicitly prescribed; namely, "Niktože dostojin ot svjazavšichsja plotskimi...." at the Cherubic Hymn, at "Hor'i imiim serdca," and at the Lord's Prayer. While extending the hands, the elbows should not touch the side, but the hands themselves should be freely extended on high.

14. When nothing is prescribed about their position, the hands may be held in diverse ways: either they may be placed upon the holy altar, or they may hold the book of divine services, or they may be placed under the felon, or placed upon the breast, but not joined fingers to fingers.

15. While the deacon takes the Ektenijas, he elevates the orar

with the three fingers of his right hand even though this is not always expressly stated in the rubrics, and right from the beginning of the recitation of the Ektenijas, it is permitted for the priest to begin the reading of the silent prayers proper to them.

16. When the deacon says: "Hlavy vaša Hospodevi priklonite!" all bow their head and shoulders.

17. The servers do not kneel in the sanctuary during the time of the Divine Liturgy; the people, however, if they desire, may kneel.

18. Whenever the priest blesses, he places the thumb of his right hand over the ring finger, extends the index finger, and slightly bends the middle and little fingers. For receiving the blessing, all bow their head and shoulders and bless themselves with the sign of the Cross.

19. These general rules are to be observed in opening and closing the doors of the iconostas and the curtain of the great (royal) doors:

a.) The side doors are always closed unless one must pass through them.

b.) The royal doors are opened when the priest incenses at the beginning of Vespers with nocturnal vigil (vsenočnoje bd'inije) and are closed when they (i.e., the congregation) begin Psalm 103; they are also opened during the time of all Entrances whether at Vespers or Matins or the Liturgy, and also when the Holy Gospel is carried and when

one makes the Apolysis (Otpust).

c.) The royal doors are opened at Matins before the Prokimen and are closed after the exclamation: "Milostiju i ščedrotami...." They are opened also when the Great Doxology (Slava vo vyšnich Bohu) is sung, and then they are closed after the Apolysis.

d.) At the Divine Liturgy(2) the royal doors are opened before the Small Entrance and are closed after the reading of the Holy Gospel. They are opened again before the Great Entrance and are closed after it; finally, they are opened after the Communion of the celebrant and deacon and are closed at the end of the Divine Liturgy. In some places, however, it is the custom to open and close these doors more often.

e.) The royal and deacon doors remain open during the entire paschal week (Sv'itlyj Tyždeň), even during the Communion of the celebrant.

f.) The royal doors always remain open while a bishop celebrates.

g.) The curtain of the royal doors is open through the entire Vespers and Matins. At the Divine Liturgy, it is opened after the Proskomidia until the end of the Great Entrance;

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(2) At the request of His Excellency to preserve our custom of keeping the royal doors open throughout the entire Divine Liturgy, the Sacred Congregation answered in the affirmative. Cfr. Letter of the Sacred Congregation for the Oriental Church, Protocul 908/48. November 27, 1953, n. 118. (All of the dispensations granted in this letter were given at the express request of His Excellency. The sacred Congregation has allowed these divergences from the rubrics "provvisoriamente;" i.e., pro tempore.)

it is opened again when the deacon exclaims: "Dveri! Dveri!...." and it is closed at the exclamation: "Svja-taja svjatym;" finally, it is opened before the Communion of the faithful and remains open until the end of the Liturgy.

In some regions, there is a custom to open the royal doors and the curtain from the beginning even to the end of the Divine Liturgy of St. John Chrysostom and St. Basil; however, in the Office of the Presanctified (Gifts), after the rite of the solemn incensing: "Da ispravitsja molitva moja...." and also in the Vespers after the Entrance, they are not closed anymore. This use is not to be extended to other regions; on the contrary, it is to be urged that everywhere the people should be accustomed to a more accurate observance of the rite.

20. Not only the priest may put the incense into (the censer), but even the server or the deacon, by custom, may put it in and then present the thurible to the priest for the blessing.

The priest, just as the deacon, before incensing, holding the thurible in the right hand, laudibly forms a cross with it, and when he incenses some person or thing, he exhibits reverence by slightly inclining his head and shoulders.

21. When a priest blesses the incense for the first time in some Divine Office, he says this prayer: "Kadilo Teb'i prinosim....:" for the other times, however, this form: "Blahosloven Boh naš...."

22. Whenever the vestments are to be blessed and kissed, those

(rules) are to be observed which are noted in the beginning of the Proskomidia (Cfr. nn. 103-106); the same is to be observed in the other services but the forms are omitted.

23. When the priest, about to function in some liturgical ministration, does not wear the stichar, he should be clothed over the cassock with that outer vestment which has large sleeves and in Greek is called the rason and in Slavonic rjasa.

24. No one is allowed to be clothed with the sacred vestments proper to a superior Order which he does not have.

25. The deacon, while he ministers to the priest, stands at his right unless something else is expressly prescribed; if there are two deacons, the first stands to the right and the second to the left of the priest.

26. It is nefarious for clerics who have not received the Order of Diaconate to function in the office of a deacon.

27. Those things which are said in a loud voice by a priest or a deacon are not to be recited with a lowered voice by the other concelebrants excepting the exclamations which complete the prayers and unless it is otherwise prescribed.

28. The entire ceremonies are explained in the article in which the Office with the ministry of one deacon is given. In the other articles in which are explained the office with two deacons, without a deacon, with concelebrating priests, only those things are fully explained which are proper to those articles.

II.

THE ORDER OF VESPERS

WITHOUT A NOCTURNAL VIGIL*

1. With The Ministry Of One Deacon

29. The deacon, holding the stichar with the orar, approaches the priest and with bowed head says: "Blahoslovi vladyko stichar so orarem." The priest, blessing, says: "Blahosloven Boh naš...." The deacon: "Amiň." and then he puts on the stichar. Having kissed the orar, he places it on his left shoulder.

30. The priest, being clothed over the outer vestment (ŕjasa) with the epitrachil which he has blessed, exits through the northern door and standing before the closed royal doors, making a small bow, says: "Blahosloven Boh naš...." After the "Otče naš...." he exclaims: "Jako Tvoje jest' carstvo...."

31. While Psalm 103 is being recited, the priest reads quietly before the royal doors all the prayers of Light.

After the recitation of Psalm 103, the deacon exits through the northern door, and having shown reverence to the priest, making a small bow, he begins: "Mirom Hospodu pomolimsja."

The reading of the Psalm being completed, the priest returns to the sanctuary before the holy altar and there finishes the recitation of the Prayers of Light if he did not complete them before. After his (the priest's) exclamation: "Jako podobajet...." the deacon also having made a small bow, returns into the sanctuary through

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(*) Without a nocturnal vigil is the same as without Vsenočnoje Bd'inije - Litija.

the southern door and stands at the priest's right.

32. The Kathisma (Blazen Muž) having been completed, the deacon having exited through the northern door says the small ektenija and following the exclamation of the priest: "Jako Tvoja jest' deržava...." having made a small bow, he returns into the sanctuary.

33. When the choir begins to sing: "Hospodi vozzvach...." the deacon takes the thurible, and the prayer of blessing the incense having been said by the priest, he (the deacon) incenses the holy altar from the four sides, then the absidial image, the images of the sanctuary, and the priest. Then, having exited from the sanctuary through the northern door, he comes before the royal doors and, having made reverence, he incenses the images of the southern part of the iconostas beginning from the icon of the Saviour, then having again made reverence before the royal doors, he incenses the northern part beginning from the icon of the Theotokos, and then the right and left choir. He incenses the people from the solea, and finally he enters the sanctuary through the southern door.(3)

34. When the choir begins to sing the last stichira, the priest vests with the felon after having blessed and kissed it, and with the deacon he comes before the holy altar at the "Slava...." The royal doors are opened. The deacon, having taken the thurible and having received the priest's blessing over it, together with the priest, who lets his felon hang freely, circumambulates the holy altar from its right side and preceded by candlebearers, they exit

(3) When the deacon surrenders the thurible, he makes a small bow together with the priest and then proceeds behind the altar.

through the northern door.

They stand before the royal doors: the candlebearers opposite one another; one near the icon of the Theotokos and the other near the icon of the Saviour, the deacon in the center, and behind him the priest. Both bow their head and after the deacon, holding the orar with the three fingers, has said in a lowered voice: "Hospodu pomolimsja" the priest says quietly the prayer of entrance: "Blahyj človʹiklolʹubče Carju...."

However, on the vigil of the Lord's Nativity and Epiphany, if they should fall on Saturday or Sunday, the deacon takes in addition to the thurible also the Gospel for making the Entrance.(4)

After the prayer of the Entrance, the deacon, pointing his orar to the East(5) says to the priest: "Blahoslovi vladyko svjatyj vchod...." Then the deacon gives the Holy Gospel to be kissed, if it is had, and then standing within the royal doors before the priest and the stichiry having been completed by the choir, he makes a sign of the Cross with the thurible or he raises the Holy Gospel, if it is had, exclaiming: "Premudrostʹ Prosti!"(6) While

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(4) Whenever there is a Gospel to be read during Vespers, then the deacon carries both the Book of Gospel and the thurible at the Entrance. The thurible is carried hanging freely from the ring finger of the right hand o n l y, and the orar is held in the first three fingers of the same hand.

(5) Here the deacon, if he is carrying also the Book of Gospels, holds the Gospel in his left hand while he points towards the East with the orar which is in the first three fingers of his right hand, and the thurible remains on the ring finger of the same hand.

(6) When the deacon carries the Book of Gospels, no sign of the Cross is made with it. He merely elevates and shows it to the people. If, however, he carries only the thurible, then he makes a sign of the Cross with it while he says: "Premudrostʹ Prosti!" During the procession with the Gospel, the deacon carries the book with the back cover towards his forehead, and when he gives it to the priest to be kissed, he proffers the front cover. Then he elevates the Gospel with the front cover facing the people.

"Sv'ite Tichyj...." is sung, the deacon and the priest enter into the sanctuary to the holy altar and the candlebearers return through the side doors. Then the deacon incenses everything as at Hospodi vozzvach (cfr. n. 33).

The incensing having been made and the hymn completed, the deacon, coming to the royal doors and looking towards the people, exclaims: "Voňm'im." The priest, turned towards the people, blesses: "Mir vs'im." The deacon: "Premudrost', voňm'im." And the priest, remaining there with hands crisscrossed over his breast, awaits the end of the Prokimen. Then, if there should be readings (čtenija), having made a small bow before the holy altar, he proceeds to his chair. Where there is the custom, the priest immediately after the deacon's exclamation: "Premudrost' voňm'im" proceeds to his chair.(7) The deacon, however, remains at the royal doors and before the title of each reading he exclaims to the people: "Premudrost'" and after the title again he exclaims to the people: "Voňm'im."(8)

35. After the readings, the priest returns to the holy altar; the deacon, having shown reverence to the priest, c i r c u m a m b u l a t e s the holy altar and exits through the northern door, and standing before the closed royal doors, he says the ektenija: "Rcem vsi...." The priest exclaims: "Jako milostiv...." and after "Spodobi Hospodi...." the deacon says the ektenija: "Ispolnim...." The priest, blessing: "Mir vs'im." The choir: "I duchovi tvojemu." The deacon: "Hlavy vaša Hospodevi priklonite." The choir: "Teb'i

(7) The priest remains before the altar during: "Sv'ite tichyj" and gives the blessing: "Mir vs'im" from his place before the altar.
(8) The deacon faces the people at the royal doors while the čtenija are being read.

Hospodi." And while the priest recites the prayer of inclining the head, all bow the head until the exclamation: "Budi deržava carstvija tvojeho...." After the exclamation, the deacon returns into the sanctuary through the southern door.

36. The choir begins to sing the Apostichas (Stichiry stichovny)(9) Then: "Nyňi otpuščaješi...," "Trisagion" and after "Otče naš...." the priest exclaims: "Jako tvoje jest' carstvo...."

After the tropars, the royal doors are opened. The deacon, exiting through the s o u t h e r n door, stands near the icon of the Saviour, looking towards the people and elevating the orar with the first three fingers of his right hand and exclaims: "Premudrost'." The choir: "Blahoslovi." The priest: "Syj blahosloven Christos...." The choir: "Amiň Utverdi Bože...." The priest: "Presvjataja Bohorodice spasi nas." The choir: "Čestnijšuju Cheruvim...." The priest, turned towards the East: "Slava Tebi Christe Bože...." The choir: "Slava....i nyňi....Hospodi pomiluj (thrice)....Vladyko Blahoslovi." And the priest, turned towards the people and standing in the middle of the royal doors, makes the apolysis (otpust).(10)

While the priest says the apolysis, the deacon elevates his orar. Then the priest returns through the royal doors and the deacon through the southern door into the sanctuary, and the royal doors having been closed, and having made a small bow before the holy altar, they unvest.

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(9) During the stichiry stichovny, the priest remains standing before the holy altar. (Cfr. Ordo Celebrationis, p. 20, n. 41)

(10) There is no priestly blessing: "Blahoslovenije Hospodne na vas." at Vespers without a nocturnal vigil, i.e., without Litija.

2. With The Ministry Of Two Deacons

37. After the recitation of Psalm 103, the first deacon exits through the northern door and having made a small bow and shown reverence to the priest, he says the great Ektenia, and after the exclamation of the priest: "Jako podobajet...." having made a small bow, he returns into the sanctuary through the southern door.

38. After the Kathisma (Blažen Muž....), the second deacon, having exited through the northern door, says the small Ektenija, and following the exclamation: "Jako tvoja deržava...." having made a small bow, he returns into the sanctuary through the southern door.

39. When the choir begins to sing: "Hospodi vozzvach...." the deacons, having taken the thuribles and placed incense into them, approach the priest, and when the prayer of benediction has been said by him, both together incense the holy altar first from the front part and then the first deacon the right side, the second deacon the left, and again both together from the East. After this, the absidial image and the other images of the sanctuary, then the priest. Then they exit from the sanctuary, the first deacon through the southern door, the second deacon through the northern door. They come before the royal doors, and having made reverence, they incense the images of the iconostas, the first deacon beginning with the icon of the Saviour, the second deacon with the icon of the Theotokos, then the first deacon the right choir, the second deacon the left. They incense the people while remaining on the solea, one from the right and the other from the left. Finally, they return

into the sanctuary, the first deacon through the southern door and the second through the northern door.

40. When the choir begins to sing the last stichira, the priest with the deacons comes before the holy altar at the "Slava...." The royal doors are opened. The deacons, having taken the thuribles, and the prayer of benediction having been said over the incense by the priest, exit through the northern door,(11) first the second deacon, then the first deacon, and after him the priest. They stand before the royal doors, the second deacon at the priest's left and the first deacon at his right. The first deacor says: "Hospodu pomolimsja." The priest says the prayer of the entrance. Then the first deacon, who, if it is also prescribed, carries the Gospel, says, pointing towards the East with the orar(12): "Blahoslovi vladyko svjatyj vchod." and after the blessing, both deacons proceed to the royal doors, where first the second deacon takes his place and after him the first deacon. The stichiras having been completed by the choir, the first deacon, making the sign of the Cross with the thurible, or elevating the Holy Gospel, exclaims: "Premudrost' prosti!" After this, they enter the sanctuary and incense everything as at Hospodi vozzvach (Cfr. n. 39).

The incensing and the hymn having been completed, the deacons proceed to the royal doors looking towards the people and the first

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(11) After the deacons have received the thuribles and the incense has been blessed, the priest and the first deacon go around the altar from the right side. Then all of them exit through the northern door. The second deacon does not circumambulate the altar but waits in his usual place and then precedes the first deacon and the priest as they all exit through the northern door. (Cfr. Ordo Celebrationis, p. 83, n. 152.)

(12) Cfr. footnotes 4, 5, and 6.

exclaims: "Vonm'im." The priest: "Mir vs'im." The second deacon: "Premudrost' vonm'im." The choir sings the prokimen. Then before the title of each čtenije, the first deacon exclaims to the people: "Premudrost'." and following the title, the second deacon likewise exclaims to the people: "Vonm'im."

41. After the readings (čtenija), the priest returns to the holy altar. The deacons, having shown reverence to the priest, exit throught their doors, i.e., the second deacon through the northern door and the first deacon through the southern door, and standing before the closed royal doors, the first deacon says the Ektenija: "Rcem vsi...." The second deacon: "Ispolnim...." After this, the first deacon: "Hlavy vaša Hospodevi priklonite." And after the exclamation, having returned into the sanctuary through their doors, they stand at the priest's side.(13)

42. Following the tropars, the royal doors having been opened, the deacons exit, each one through his door, and they stand opposite one another before the royal doors, the one at the right, and the other at the left. The first deacon, who stands near the icon of the Saviour, looking towards the people and elevating the orar, exclaims: "Premudrost'." And when the priest says the Apolysis (Otpust) both elevate their orars to the very end of the Apolysis. Then they reenter into the sanctuary through their doors and the royal doors having been closed, and having made a small bow before the holy

(13) They do not depart from the front of the altar during the stichiry stichovny.

altar, all unvest.

3. Without The Ministry Of A Deacon

43. The priest celebrating Vespers without the ministry of a deacon performs or recites all those things which are proper to the Deacon excepting the invitations: "Hospodu pomolimsja....Blahoslovi" bearing in mind these things which follow.

44. He says the Great Ektenija before the royal doors and after the exclamation, he returns into the sanctuary through the southern door.

45. After the Kathisma, he says the small ektenija(14) and at Hospodi vozzvach he incenses as it was stated (Cfr. n. 33). The incensing having been completed, he enters the sanctuary through the southern door and surrenders the thurible.

46. At the entrance, having taken the thurible or the Holy Gospel(15), he proceeds from the right side of the holy altar and exits through the northern door. Bowing his head before the royal doors, he says the entrance prayer: "Blahyj čelov'ikol'ubče Carju...."

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(14) This Ektenija is said before the holy altar. (Cfr. Ordo Celebrationis, p. 31. n. 68)

(15) If a Gospel is to be read at Vespers, then the priest carries the thurible in his right hand and the Gospel in both hands. When he arrives before the royal doors, he takes the Gospel as well as the thurible into his left hand so that he may bless the entrance. Then he raises the Gospel with both hands letting the thurible hang freely from his right hand. No sign of the Cross is made with the Gospel. (Cfr. Ordo Celebrationis, p. 14. n. 34; also p. 20. n. 43; also p. 19. n. 40.)

he blesses the entrance with his right hand and kisses the Gospel if he has it. Then he exclaims: "Premudrost' Prosti!" making the sign of the Cross with the thurible or elevating the Holy Gospel with both hands, and he enters the sanctuary through the royal doors. While "Sv'ite tichyj...." is being sung, he incenses as was stated (Cfr. n. 33) and having returned into the sanctuary, he s t a n d s b e f o r e the holy altar.

47. After the hymn "Sv'ite tichyj....", coming to the royal doors and looking towards the people, he exclaims: "Voňm'im," and blessing the people, he says: "Mir vs'im," and also "Premudrost' voňm'im." Then having turned to the holy altar, if the readings are to be made, he proceeds from the right side behind the altar and exclaims, before the title of each reading, "Premudrost'!" and after the title, "Voňm'im!"

48. Following the readings, he returns to the holy altar and before it says the ektenijas: "Rcem vsi....Ispolnim."

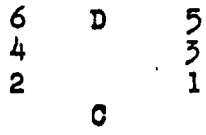
49. After the tropars, facing the people, he says: "Premudrost'!" and standing in the royal doors, he makes the Apolysis as it was said.

4. With Concelebrating Priests

50. The concelebrating priests, who are usually of an even number, vest with the epitrachil and felon over the outer garment just before the entrance, and they take their place on the side of the holy altar, and not at the front part, where only the principal celebrant and the deacon stand. They stand according to the order

of dignity or priestly ordination; the first concelebrating priest at the right side of the holy altar and the second at its left, the third at the right, etc.

51. At the entrance, all having made a small bow, exit through the northern door,(16) with the felon hanging freely and their hands lowered, the younger preceding; they stand in double file before the royal doors, one on each side; the principal celebrant, however, stands in the center behind all; he alone recites the Entrance prayer.



AT THE ENTRANCE

After the exclamation of the deacon: "Premudrost' Prosti!" all enter through the royal doors immediately after the deacon and resume their places at the side of the holy altar. When the deacon circumambulates the holy altar while incensing, the concelebrating priests recede a little from the holy altar.

52. The exclamation: "Jako milostiv...." is said by the principal celebrant; the other: "Jako blah i čelov'ikolubec...." may be said by the first concelebrant, and the other: "Budi deržava carstvija Tvojeho...." by the principal celebrant. After the Apolysis, all, having made a small bow before the holy altar, depart and unvest.

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(16) Those at the right side of the altar circumambulate together with the principal celebrant. Those at the left do not circumambulate, but they do precede the celebrant and other concelebrants as they exit through the northern door according to the order of dignity. (Cfr. Ordo Celebrationis, p. 112. n. 211.)

III.

THE ORDER OF VESPERS WITH NOCTURNAL VIGIL

1. With The Ministry Of One Deacon

53. The deacon, holding the stichar with the orar, approaches the priest and with head bowed he says: "Blahoslovi Vladyko stichar so orarem." The priest, blessing, says: Blahosloven Boh naš...." The deacon: "Amiň." Then he puts on the stichar, and having kissed the orar, he puts it on his left shoulder.

54. The priest, being clothed over the outer vestment (rjasa) with the epitrachil, which he has blessed, and with the felon, which he has blessed and k i s s e d, opens the royal doors. The deacon, having exited through the northern door and standing with burning candle before the royal doors, exclaims: "Pōvelite." He returns into the sanctuary through the southern door.

Then the priest takes the thurible, over which he has said the prayer of benediction, and the deacon, preceding with a candle, he (the priest) incenses the holy altar from the four sides and after this, the absidial image and the other images in the sanctuary, the prothesis, the icons of the iconostas, first the right and then the left side, the choirs, and the people as it is prescribed. And turning to the royal doors, moderately, so that it might be heard, he says: "Hospodi Blahoslovi."

After this, they enter the sanctuary; the deacon through the southern door and the priest through the royal doors, and having surrendered the thurible and the candle, the priest, before the holy

altar, exclaims: "Slav svjatij jedinosuščniji...." The choir: "Amiň." "Prijdite poklonimsja....(thrice)," and psalm 103: "Blahoslovi duše moja Hospoda...."

55. Where, however, there is the custom, the deacon, after the exclamation: "Povelite!" returns into the sanctuary and having taken the thurible and having received the blessing from the priest, he himself (the deacon) performs this incensing while the priest awaits at the holy altar.

56. The priest, having closed the holy doors and having divested himself of the felon and clothed with the epitrachil, exits through the northern door, and standing before the royal doors, he reads the prayers of Light.

The rest follows as was stated in the order of Vespers with the ministry of one deacon up till the prayer of inclining the head: "Hospodi Bože naš priklonivyj nebesa...."

57. After the exclamation: "Budi deržava carstvija tvojeho blahoslovenno...." the priest, with the hand cross, and the deacon with the thurible, exit through the northern door, or, where according to custom the royal doors are opened, the priest through the royal doors and the deacon through the northern door. Then they proceed to the narthex or where this is not had, near the main doors of the church, preceded by the choir and the candlebearers. The deacon, having received the blessing of the incense, incenses the holy icons, if they are had in the narthex, then the priest, the choir and those people present. The Litijni Stichiry having been completed, the deacon says the Ektenija with a loud voice: "Spasi

Bože l'udi Tvoja...."

At the end, the priest exclaims: "Uslyši ny Bože...." and blesses the people: "Mir vs'im!" The deacon exclaims: "Hlavy vaša...." The priest, with a loud voice, says the prayer: "Vladyko mnohomilostivi...." and the prayer having been completed, all return into the church to the tetrapod on which are placed five breads, wheat, wine, and oil to be blessed. The priest and deacon stand before it, the candlebearers on the right and the left, opposite one another.

The deacon, while the Apolyticium (Otpustitel'nyj Tropar) is sung, having received the blessing of the incense, incenses the tetrapod from the four sides and only the Superior and the Priest.

58. After the deacon has exclaimed: "Hospodu pomolimsja." and the choir has responded: "Hospodi pomiluj." the priest takes one bread and blesses with it the other breads; then having replaced it, with a loud voice he says the prayer: "Hospodi Isuse Christe Bože naš...." But when he says the words: "....sam blahoslovi...." he points with his right hand to the proposed breads, wheat, wine, and oil.

59. The prayer having been completed, the choir sings: "Budi imja Hospodne blahoslovenno...." and the priest, with the deacon, enters into the sanctuary through the southern door, or the priest through the royal doors and the deacon through the southern door, and thus they stand before the holy altar. Then the choir says the 33rd psalm: "Blahoslovl'u Hospoda...." up to "....ne lišatsja vsjakaho blaha...."

After this, the royal doors are opened, if they are not already open, and the priest blesses the people from the royal doors, saying: "Blahoslovenije Hospodne na vas...." The choir: "Amiň." and the Apolysis takes place, the deacon beginning: "Premudrost'!" as was stated at the end of Vespers without Nocturnal Vigil (Cfr. n. 36).

60. If Matins are immediately joined to Vespers with Nocturnal Vigil, the priest, after the exclamation: "Blahoslovenije Hospodne na vas...," having closed the holy doors, divests himself of the felon.

The Lector: "Slava vo vyšnich Bohu....(thrice)" and: "Hospodi ustňi moja otverzeši....(twice)" and the Hexapsalm (Šestopsalmije).

The priest exits through the northern doors and quietly reads the Matin Prayers (Molitvy Utrennija) before the royal doors.

2. With The Ministry Of Two Deacons

61. The priest is clothed with the epitrachil and the felon, the deacons with the stichar and orar. The priest opens the royal doors and the first deacon, having exited with a burning candle through the s o u t h e r n door, stands before the royal doors and having made a small bow, he exclaims: "Povelite!" and he returns into the sanctuary through the southern door (Cfr. n. 54).

Then the priest, preceded by the first deacon with the candle, incenses as was said above, and at the end moderately says: "Hospodi blahoslovi...."

Following this, the deacon enters the sanctuary through the southern door and the priest through the royal doors, and having

surrendered the thurible, the priest exclaims before the holy altar: "Slava svjatij jedinosuščniji...." The choir: "Amiň. Prijdite poklonimsja....(thrice)" and psalm 103: "Blahoslovi duše moja Hospoda...."

Where there is the custom, the deacons, having taken the thuribles and received the blessing from the priest, perform the incensing themselves (Cfr. n. 55), while the priest waits at the holy altar.

62. The priest, having closed the holy doors and divested of the felon, clothed with the epitrachil, exits through the northern door and standing before the holy doors, reads the prayers of light (Sv'itil'ničnyja molitvy). The rest follows as was said in the order of Vespers without Nocturnal Vigil with the ministry of two deacons.

63. After the Exclamation: "Budi deržava carstvija tvojeho...." the priest, with the hand cross, and the deacons, with the thuribles, exit through the northern door, or where according to custom the royal doors are opened, the priest exits through the royal doors and the deacons through their own doors. Then they proceed to the narthex, or, where it is not had, near the main doors of the church, preceded by the choirs and the candlebearers. The deacons, having received the blessing over the thuribles, incense, each from his own side, the holy icons, if they are had in the narthex, the priest, the choir and the people present. The Litijni stichiry having been completed, the deacons alternately say the Ektenija:

The first deacon: "Spasi Bože l'udi tvoja...."

The second deacon: "Ješče molimsja o svjatijšem vselenst'im Archijerej...."

The first deacon: "Ješče molimsja o preosvjaščennijšem Archijepiskopi...."

Then the priest: "Uslyši ny Bože....Mir vs'im!"

The second deadon: "Hlavy naša...."

After the exclamation, they return into the church.

64. While the Apolyticium (Otpustitel'nyj Tropar) is sung, the deacons incense the tetrapod from its four sides, namely first both together from its front side, then the first deacon having proceeded to the right side and the second to the left, each incenses his own side,then having proceeded behind the tetrapod, both incense together; finally, they incense only the Superior and the priest.

65. At the blessing of the bread, the first deacon exclaims: "Hospodu pomolimsja."

66. The prayer having been completed, the choir sings: "Budi imja Hospodne blahoslovenno...." The priest and first deacon enter the sanctuary through the southern door, the second deacon through the northern, or the priest through the royal doors, the first deacon through the southern door, the second through the northern door, and they stand before the holy altar. The choir says psalm 33: "Blahoslovl'u Hospoda...." up until "....ne lišatsja vsjakaho blaha...."

After this, the royal doors are opened, if they were not already opened, and the priest blesses the people: "Blahoslovenije Hospodne na vas...." The choir: "Amiň." And the Apolysis is made, the first deacon beginning: "Premudrost'!"

3. Without The Ministry Of A Deacon

67. The priest, clothed with the epitrachil and felon, opens the royal doors, then he incenses the holy altar from the four sides and the rest as was stated above (Cfr. n. 54). And turning to the royal doors, he moderately says: "Hospodi Blahoslovi...."

68. While psalm 103 is being said, the priest, having closed the holy doors and divested of the felon, clothed with the epitrachil exits through the northern door and standing before the holy doors he reads the prayers of Light, and there he also says the Great Ektenija.

The rest follows as was stated in the Order of Vespers with the ministry of a deacon, but the priest says the other Ektenijas before the holy altar.

69. After the exclamation: "Budi deržava carstvija tvojeho blahoslovenno...." the priest, with the hand cross, exits through the northern door, or, if there be the custom, through the royal doors. Then he goes all the way to the narthex or near the main doors of the church. The choirs and the candlebearers remaining in the narthex, the priest, having taken the thurible, incenses the holy icons, if they are in the narthex, the choir, and the people present. The Litijni stichiry having been completed, he says the Ektenija. This having been performed, he returns into the church and proceeds to the tetrapod. Here he incenses from the four sides and then only the Superior.

The rest follows as was said in the Order of Vespers with

Nocturnal Vigil and the ministry of one Deacon.

4. With Concelebrating Priests

70. The concelebrants make the Entrance(17) and after it return to the side of the holy altar as was stated above in the Order of Vespers without the Nocturnal Vigil (Cfr. n. 51). Having made a small bow, they do not depart but they await the time of Litija. The exclamation: "Jako milostiv...." is said by the principal celebrant, the other: "Jako blah i čelov'ikol'ubec...." may be said by the first concelebrant. The other, however, "Budi deržava carstvija tvojeho...." by the principal celebrant.

71. Then at the procession of Litija, all make a small bow before the holy altar, the younger preceding; they exit either through the northern door or, if there be the custom, through the royal doors with felons hanging freely and hands lowered. They take their place in double file in the narthex or in a place closer to the main doors of the church, one on each side, with the principal celebrant standing in the center behind all, while the deacon or deacons stand near him.

Candlebearers Candlebearers

6 5
4 3
2 1

(Deacon) Celebrant Deacon

In The Narthex

If only one deacon performs the incensing, after he has in-

(17) Cfr. footnote 16.

censed the icons which are in the narthex, he incenses first the principal celebrant, then the concelebrants who are on the right, then those who are on the left of the principal celebrant. If two deacons perform the incensing, each incenses those who stand on his side. If there are no deacons, the principal celebrant incenses the concelebrants, beginning with those who are on his right side.

The exclamation: "Uslyše ny Bože...." is said by the principal celebrant.

72. For the blessing of the bread, the concelebrating priests arrange themselves in the order indicated:

Candlebearers		Candlebearers
6		5
4		3
2		1
	Celebrant Deacon	

<u>At The Blessing Of The Bread</u>

After the blessing of the bread, they proceed in double file, the younger preceding, to the sanctuary, and they stand before the solea. The celebrant, having proceeded to the royal doors, blesses the people saying: "Blahoslovenije Hospodne na vas...." After the Apolysis, the concelebrating priests, the younger preceding, return into the sanctuary, and having made a small bow before the holy altar, they depart. Then they unvest.

73. If Matins immediately follow Vespers, having divested themselves of the holy vestments, they do not exit from the sanctuary

but sit in the absidial chairs until the time of the Polijelej:

"Chvalite imja Hospodne Alliluja...."

IV.

THE ORDER OF MATINS

FOR SUNDAYS AND FEAST DAYS

1. With The Ministry Of One Deacon

74. If there was not a nocturnal vigil (vsenočnoje bd'inije Litija),(18) then the beginning of Matins is performed in this way:

The priest, vested over the outer garment with the epitrachil which he has blessed, stands before the royal doors and begins thus: "Blahosloven Boh naš...." The choir: "Amiň. Slava Tebi, Bože naš, slava Tebi. Carju nebesnyj ....Trisagion, Presvjataja Trojce.... Otče naš...." The priest: "Jako Tvoje jest' Carstvo...." The choir: "Amiň. Hospodi Pomiluj (12), Slava.... i nyňi....Prijdite poklonimsja...(thrice)." The priest, having entered the sanctuary through the southern door, says the prayer of incense, and having received the thurible, he incenses the holy altar from the four sides, the absidial image, and the other images of the sanctuary. Then, having exited from the sanctuary through the northern door, he comes before the royal doors and having made reverence, he incenses the images of the southern side of the iconostas, beginning with the icon of the Saviour, then the images of the northern side, beginning with the icon of the Theotokos, then the right and the left choir. He incenses the people, either from the solea or by proceeding down the aisle of the church while the choir reads Psalm 19: "Uslyšit Tja Hospod'...." and Psalm 20: "Hospodi siloju tvojeju...." When the choir

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(18) Cfr. Ordo Celebrationis, pg. 27, n. 60. This refers to the case when Utreňa is not immediately joined to Vespers with Litija.
If, however, Matins are joined immediately to Vespers with Litija, then after the "Blahoslovenije..." which immediately follows Psalm 33, according to the prescriptions for Vespers with nocturnal vigil, the lector begins Matins by singing: "Slava vo vyšnich Bohu...." (thrice)
N.B. The Apolysis of Vespers is omitted as well as the usual beginning of Matins inclusive of "Slava svjatiji jedinosuščniji..."

the Trisagion, the priest, turned to the royal doors, incenses them, then exclaims after "Otče naš....": "Jako Tvoje jest' Carstvo...." and having entered into the sanctuary through the southern door, he stands before the holy altar and after the singing of the tropars intones: "Spasi Bože l'udi Tvoja.."(19) and the Ektenija for the civil rulers.(20) After the exclamation: "Jako milostiv...." the choir responds with: "Amiň. Imenem Hospodnem blahoslovi Otče." The priest exclaims: "Slava svjatiji jedinosuščniji...." and the choir responds: "Amiň". The lector: "Slava vo vyšnich Bohu...."(thrice) while making small bows and "Hospodi, ustňi moja otveržeši...."(twice). The Hexapsalm (Šestopsalmije) is then read.

76. While the Hexapsalm is being said, the priest, standing before the holy altar, begins to say the Matin prayers; however, after the first three psalms have been read, he exits through the northern door and stands before the holy doors where he continues the recitation of the Matin prayers. The Psalms being completed, the priest responds to the reverence shown by the deacon and returns into the sanctuary through the southern door where he stands before the holy altar.

Towards the end of the Hexapsalm, the deacon, clothed with the stichar and orar, exits through the northern door, shows reverence to the priest, and then stands in his customary place where he says the Great Ektenija. The priest exclaims: "Jako podobajet Tebi...." At the choir's singing "Boh Hospod'...." the deacon says the versicles, and having made a small bow returns into the sanctuary through the southern door.

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(19) This ektenija is said before the holy altar, and the royal doors are still closed.

(20) "Ješče molimsja o prederžaščich našich i o vsem voinstvi."

77. Following the tropars, the Lector reads the current Kathisma,(21) then the deacon says the small Ektenija before the royal doors, and the priest exclaims: "Jako tvoja deržava...."(22) Then the lector reads the other current Kathisma(23) and the deacon again says the small ektenija and the priest exclaims: "Jako blah i čelov'ikol'ubec...."(24)

After the tropars: "Anhelskij sobor...." if it is Sunday or after: "Veličanije"(25) if it is a feast day, the deacon again says the small ek-

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(21) N.B. The lector begins the current Kathisma immediately after the tropar. According to the rubrics there are no introductory "Hospodi pomiluj's" and "Slava...i nyňi.." before the Kathisma. Cfr. Ordo Celebrationis, pg. 37, n.77.

(22) The lector reads the first Sidalen after this small ektenija and then begins the second Kathisma.

(23) Cfr. footnote (21)

(24) Immediately after this ektenija the lector reads the second Sidalen and then follows the Polijelej on the prescribed Feast Days of Our Lord, the Theotokos, on Polijelejni Feasts, as well as on determined Sundays.

On Feast Days where there is also a Veličanije, it follows the Polijelej.

(25) If there is a vsenočnoje bd'inije, then during the singing of the Polijelej the icon of the feast is placed upon the tetrapod. The priest and the concelebrants, having exited from the sanctuary through the royal doors and standing before the holy icon, and following the singing of the Polijelej, they sing the Veličanije of the Feast once, and after this both choirs sing the Veličanije as often as needed. The priest together with the deacon incenses first of all the icon of the Feast on the tetrapod, and then he enters the sanctuary and incenses the holy altar and the entire sanctuary, the iconostas, then the concelebrants on both sides, both choirs, the people and again the icon of the Feast on the tetrapod. After this, the concelebrants again sing the Veličanije but once.

It is not necessary to incense the sanctuary and the iconostas etc. during the Veličanije if there will be the customary incensing before the reading of the Gospel (cfr. Ordo Celebrationis, pg. 46, n. 95). In such cases, he incenses the icon of the tetrapod from the four sides.

tenija and the priest exclaims:"Jako blahoslovisja..."(26)

78. Following the steppena, the royal doors are opened and the deacon, coming to the royal doors and looking towards the people, exclaims: "Voňm'im." The priest, clothed with the felon, blesses the people::"Mir vs'im". The deacon: "Premudrost' voňm'im." The choir: Prokimen.

The deacon: "Hospodu pomolimsja". The choir : "Hospodi pomiluj." The priest exclaims: "Jako svjat jesi Bože naš...." The deacon incenses the altar from the four sides and the rest as prescribed (cfr. n. 33). The choir

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(26) a) Ordinarily on Sundays there are taken three Kathismas (2nd, 3rd, and 17th). The following order is observed:
Boh Hospod....
Tropars....
First Stichoslovije (2nd Kathisma)
First small ektenija.. with vozhlas: "Jako Tvoja deržava..."
First Sidalen
Second Stichoslovije (3rd Kathisma)
Second small ektenija.. with vozhlas:: "Jako blah i čelov'ikol'ubec.."
Second Sidalen
Third Stichoslovije (17th Kathisma on Sunday)
Anhelskij Sobor... (N.B. there is no ektenija between the third stichoslovije and "Anhelskij Sobor...")
Small ektenija.. with vozhlas "Jako blahoslovisja..."
Hypakoi

b) When however, it is prescribed to sing a Polijelej on Sunday (Cfr. footnote 23), then the third Stichoslovije (17th Kathisma) is omitted and the following order is observed::
Boh Hospod....
Tropars....
First Stichoslovije (2nd Kathisma)
First small ektenija with vozhlas::"Jako Tvoja deržava..."
First Sidalen
Second Stichoslovije (3rd Kathisma)
Second small ektenija with vozhlas: "Jako blah i čelov'ikol'ubec..."
Second Sidalen
Polijelej
Anhelskij Sobor
Small ektenija with vozhlas "Jako blahoslovisja...."
Hypakoi

c) If in addition to the Polijelej there are prescribed Veličanija (e.g. on greater Feast Days) then the following order is observed: The order follows that in (b) up until the polijelej (inclusive) and then as follows:

Polijelej	Small ektenija with vozhlas: "Jako bla-
Veličanije	hoslovisja...."
Anhelski Sobor	Third Sidalen of the Feast
	Hypakoi

sings: "Vsjakoje dychanije da chvalit Hospoda...." The deacon says the two versicles and the choir repeats "Vsjakoje dychanije da chvalit Hospoda...."

Then the deacon exclaims: "I o spodobitisja nam....", the choir sings: "Hospodi pomiluj" (thrice). The priest, having taken the Gospel and exited through the royal doors, stands a little before them on the solea and there on the analogion he places the Gospel which he reads turned towards the people. The deacon: "Premudrost' prosti uslyšim svjataho Jevanhelija", the priest: "Ot (imja rek) svjataho Jevanhelija čtenije." The deacon: "Voňm'im!" The priest reads the Matin Gospel.

79. After the reading, the priest kisses the closed book and takes it to the center of the church where he places it upon the tetrapod. He returns into the sanctuary through the royal doors. The deacon, however, reads: "Voskresenije Christovo..." if it is Sunday. The Lector reads: Psalm 50: "Pomiluj mja Bože...."

Following the stichira[27] the deacon, in his customary place, says "Spasi Bože l'udi tvoja...."[28], the choir responds with "Hospodi pomiluj" (12 times). The priest exclaims: "Milostiju i ščedrotami...." and the choir responds with "Amiň." and then begins the Canon. The royal doors are closed if there was not a nocturnal vigil.

80. If there was a nocturnal vigil, the priest, after the exclamation: "Milostiju..." carrying the hand cross, exits through the holy doors, and the deacon, with the oil already blessed at vespers and with the feather (brush)

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(27) Stichira either of the Sunday or of the Feast.
(28) Only this one petition: "Spasi Bože...etc." is taken and not the others which are found in Vespers with Litija.

exits through the northern door and they stand at the right of the tetrapod. There the priest anoints, in the form of a cross, the foreheads of those who come to kiss the Holy Gospel. The anointing being completed, the priest returns through the holy doors and the deacon through the southern door into the sanctuary, and the royal doors being closed, the priest divests of the felon.

81. After the third and sixth Ode (pisňa of the Irmos), the deacon reads the small ektenija either standing before the royal doors or near the tetrapod if the anointing of the faithful is not already completed, and the priest pronounces the exclamation either from the sanctuary or near the tetrapod.

The Katavasia of the eighth Ode having been completed, the deacon, having taken the thurible and standing before the icon of the Theotokos, exclaims: "Bohorodicu i Mater sv'ita vo p'isnech voozveličim." Having entered the sanctuary through the southern door, he incenses the holy altar from the four sides and the rest as prescribed (cfr. n. 33).

After the ninth Ode, the "Dostojno jest'...." having been said by the choir if it is not Sunday or the Irmos if it is Sunday or a Feast Day, the deacon, in his customary place, says the small ektenija. The priest exclaims: "Jako Tebe chval'at...." The choir: Exapostilarion (Svitilen).

82. After the Stichira of Praise (Stichiry na chval'itech), at the "Slava..." the deacon opens the royal doors. The priest, clothed with the felon, stands before the holy altar. The deacon also stands at the right side of the priest and following the end of the last stichira, the priest, turned towards the east, exclaims with a loud voice: "Slava Tebi pokazavšemu nam sv'it...." The great doxology (Slavoslovije velikoje) is sung. Then the tropar is also said as prescribed. The priest, preceded by the deacon, takes the Holy Gospel from the tetrapod to the sanctuary and places it upon the holy altar.

84. After the Apolysis, the Lector immediately reads the First Hour: "Prijdite poklonimsja" (thrice) and the Psalms. After: "Otče naš..." the priest, clothed with the epitrachil intones: "Jako Tvoje jest' carstvo...." The Lector: the kondak and "Hospodi pomiluj" (forty times). The priest exits from the sanctuary through the northern door and before the royal doors, turned towards the east, reads with a loud voice, the prayer: "Iže na vsjakoje vremja...." The Lector: "Hospodi pomiluj" (thrice) "Slava...i nyňi... Čestnijšuju cheruvim....Imenem Hospodnim Blahoslovi Otče." The priest: "Bože uščedri ny, i blahoslovi ny...." The Lector: "Amiň." The priest the prayer: "Christe sv'ite istinnyj.... Slava Tebi Christe Bože...." The Lector: "Slava....i nyňi.... Hospodi pomiluj (thrice) blahoslovi." The priest makes the small Apolysis (Otpust) and having returned into the sanctuary, he divests of the epitrachil.

2. With the Ministry of Two Deacons

85. Towards the end of the Hexapsalm the first deacon, having exited through the northern door, says the Great Ektenija and also the versicles for "Boh Hospod'..." and having made a small bow, he returns into the sanctuary through the southern door.

Following the first Kathisma, the second deacon says the small Ektenija and following the second Kathisma, the first deacon says the small ektenija in the same way.

After the tropars "Anhelskij sobor...." or the Veličanija, the second deacon says the small ektenija in the same manner.

After the steppena, the first deacon says: "Voňm'im!" The priest: "Mir vs'im!" and the second deacon says: "Premudrost' voňm'im!" The first deacon: "Hospodu Pomolimsja." Both incense the holy altar, the iconostas, the choir, and the people just as it was said in the order of vespers with

the ministry of two deacons (cfr. n. 39). At "Vsjakoje dychanije da chvalit Hospoda," the first deacon says the first versicle, the second deacon the other.

The first deacon exclaims: "I o spodobitisja nam..." and again: "Premudrost' prosti uslyši svjataho Jevanhelija." The second deacon says: "Voňm'im!"

The first deacon reads: "Voskresenije Christovo..." if it is Sunday, and following the stichira, the second deacon: "Spasi Bože l'udi tvoja..."

86. For the anointing of the faithful, the first deacon proceeds with the priest; the second deacon says the small ektenija after the third ode and also after the sixth ode.

The Katavasia of the eighth ode having been completed, the first deacon, having taken the thurible and exited through the northern door, stands before the icon of the Theotokos and exclaims: "Bohorodicu i mater sv'ita...." Then having returned into the sanctuary through the southern door, he incenses, together with the second deacon, the holy altar and the rest as was said above (cfr. n. 39). The incensing having been completed, the first deacon enters through the southern door and the second deacon through the northern door into the sanctuary. Following the ninth ode, the first deacon says the small ektenija.

87. Then the deacons exit, the first through the southern door, the second through the northern and the first deacon says the first ektenija: "Pomiluj nas Bože..." The second deacon the second ektenija: "Ispolnim..." The first deacon says: "Hlavy vaša Hospodevi priklonite." The Apolysis (Otpust) takes place, the first deacon beginning: "Premudrost'!"

3. Without the Ministry of a Deacon

89. The priest celebrating Matins without the ministry of a deacon performs or recites all those things which are proper to the deacon, bearing the following in mind:

90. The Hexapsalm, having been completed, he does not return into the sanctuary, but standing before the royal doors, he says the Great Ektenija and the exclamation: "Jako podobajet Tebi...." and also at the choir's singing "Boh Hospod'..." the versicles. These things being completed, and having made a small bow, he returns into the sanctuary through the southern door.

It must be noted that if there should not be enough time for the priest to complete all the Matin Prayers before the doors, he finishes them in the sanctuary while the Kathismas are read.

Following the Prokimen, he exclaims: "Hospodu pomolimsja." He says the versicle for: "Vsjakoje dychanije da chvalit Hospoda," and before the reading of the Gospel he says: "Voskresenije Christovo...."

Following the third and sixth Ode of the canon he says the small ektenijas and exclamations either before the holy altar or at the place where he performs the anointing. The anointing having been completed, he returns into the sanctuary through the royal doors and divests of the felon.

91. The Katavasia of the eighth Ode having been completed, and being clothed with the epitrachil, he exists through the northern door, and standing before the icon of the Theotokos he exclaims: "Bohorodicu i Mater Sv'ita..." and incenses just as was said above (cfr. n. 33). Following the incensing, he returns into the sanctuary through the southern door and says the small ektenija and the exclamation.

92. After the Stichira of Praise (na chval'itech) at the "Slava...." clothed with the felon, he opens the royal doors, and the last stichira having been completed, he exclaims::"Slava Tebi pokazavšemu nam sv'it.." All the rest follows as was stated above (cfr. nn. 82-83).

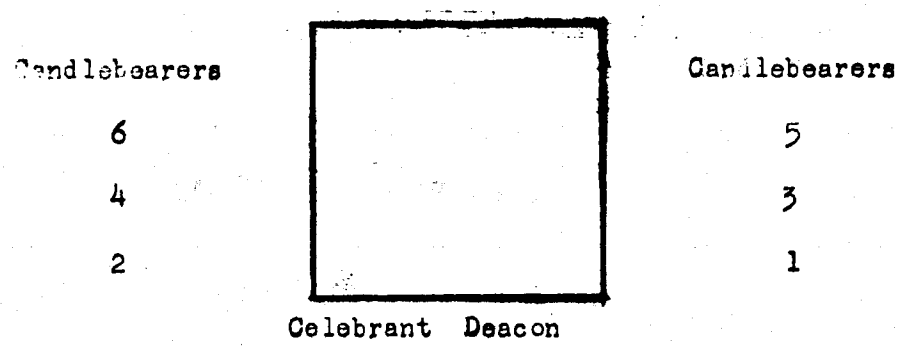
93. After the Apolysis, the royal doors having been closed, the priest divests of the felon and reads the First Hour (Čas).

4. With Concelebrating Priests

94. The concelebrating priests, of even number, clothe themselves with the epitrachis and the felon over the outer garment, while the Kathisma is read, and they take their place at the side of the holy altar as in Vespers (cfr. n. 50). While the Polijelej is sung, all, having made a small bow, exit through the royal doors with felon hanging freely and the hands lowered, the younger preceding. The first two carry the icon of the Feast or Saint and place it on the tetrapod if it has not already been placed on the left side of the tetrapod bwetween the two choirs. All arrange themselves in a double file opposite one another at the side of the tetrapod; the principal celebrant stands in the center before the tetrapod and the deacon at his right.

95. Then all sing the Veličanije. When the choir repeats the Veličanije, the priest with the deacon preceding with a burning candle, incenses from the four sides of the icon of the Feast or the Saint placed on the tetrapod; the holy altar, the sanctuary, the iconostas, the concelebrating priests, both choirs, the people and again the icon of the Feast, but only from one part. If, however, the customary incensing is performed before the Gospel, at the Veličanije, the priest incenses only the icon. The choir: "Slava...." and again the Veličanije. The choir: "i nyňi...." Veličanije.

Finally the celebrant with the concelebrants again repeat the Veličanije.



At the Veličanije

96. Following the Veličanije, the younger preceding, they return through the royal doors into the sanctuary to the holy altar. Following th reading of the Gospel, all having made a small bow, depart and divest of their holy vestments.

V.

ORDER OF THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM AND ST. BASIL THE GREAT

1. With the Ministry of One Deacon

97. According to the ancient usage of the Oriental Church, on one and the same holy altar, it is customary to celebrate only one Holy Liturgy on one and the same day. Nevertheless, it is permissable to depart from this regulation whenever for the utility of the people, the Divine Liturgy must be repeated. If, however, there should be one or more side chapels (parekklesia), then the more solemn Liturgy should be celebrated in the principal sanctuary, whereas the other Liturgies will be fittingly celebrated in the side chapels.

98. It is not absolutely necessary that the Eucharistic bread be baked on the very day on which the Sacrifice is offered. The same bread may be preserved for several days and may even be used for several Liturgies as long as all the ceremonies of the Prothesis (Proskomidia) are performed on it or on its part by cutting the bread and extracting the Lamb and the particles as is prescribed. Nor is it necessary to always use five separate prosphoras since the Lamb and all the particles may be extracted from one and the same bread. The use of five prosphoras may be restricted, if desired, for the celebration of more solemn Liturgies.

99. When about to perform the Sacred Mystery, the priest ought first of all be reconciled with everyone, nor should he have anything against anyone, and he should preserve his heart as much as he can from evil thoughts. He should observe the fast until the time of the celebration, and he should prepare himself with prayers for the Sacrifice.

100. When the time approaches he enters the church together with the deacon, and they make together three small bows before the royal doors facing east (the

altar).

Then the deacon says with a moderate voice: "Blahoslovi Vladyko." The priest: "Blahosloven Boh naš...." The deacon: "Amiň."

The deacon begins to say: "Slava Tebi Bože naš....Carju nebesnyj.... Svjatyj Bože (thrice)...Slava.... i nyňi....Presvjataja Trojce....Hospodi pomiluj (thrice, Slava....i nyňi....Otče naš...." The priest: "Jako Tvoje jest' carstvo...." The deacon: "Amiň."

Then they say together: "Pomiluj nas, Hospodi, pomiluj nas....Slava.... Hospodi, pomiluj nas.... i nyňi....Miloserdija dveri...."

Going to the icon of Christ, they venerate it with a small bow and kiss[29] it saying: "Prečistomu obrazu Tvojemu...." Having made a bow before the royal doors, in a similar manner, they venerate and kiss the icon of the Theotokos (Bohorodica) saying the tropar: "Miloserdija sušči istočnik....."

101. Then the priest and the deacon return before the royal doors, and while they bow their heads, the priest says the prayer: "Hospodi, nizposli ruku Tvoju..."

Then the priest and also the deacon bow to the right and left choirs[30] and thus they enter into the sanctuary, the priest through the southern door and the deacon through the northern, saying: "Vňidu vo dom Tvoj...."

102. Having entered into the sanctuary, they make three small bows before the holy altar[31] and the priest kisses the Holy Gospel, and the deacon the holy altar, and, if there be a custom, both of them kiss the hand cross placed

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(29) The kissing of the icons may be omitted; cfr. Letter of Sacred Congregation for the Oriental Church, Protocol Number 908/48, Nov. 27, 1953, n. 100. Since they do not have to kiss the icon, the priest and deacon simply face the icon and bow from the Ambo. These prayers before the Divine Liturgy must always be recited as is prescribed in all the liturgical books: cfr. Bp. n. 2, Qu. 3a, 3b.

(30) The choirs here refer to the clerical choirs such as those found in religious communities. Since in our parish churches there are no such choirs, these bows are omitted.

(31) When the deacon enters the sanctuary, he again assumes his place to the right of the priest and thus they bow together. Cfr. "Ordo Celebrationis...iuxta recensionem Ruthenorum," Romae, 1944 by the authority of the Sacred Congregation for the Oriental Church, pg., 11, n. 25.

on the altar.(32) After having come to the place where the holy vestments are placed, each one takes into his hand his stichar, and turned towards the east, they make three small bows saying privately: "Bože milostive budi...."

103. Then the deacon approaches the priest, and holding the stichar with the orar and the epimanikia (narukavnici) in his right hand and with head bowed, he says: "Blahoslovi, vladyko, stichar so orarem." The priest, while blessing, says: "Blahosloven Boh naš...." The deacon: "Amiň".

104. After this, the deacon goes by himself to a part of the sanctuary(33) and clothes himself with the stichar(34) praying thus: "Vozradujetsja duša moja.." and having kissed the orar, he places it on his left shoulder. While putting the epimanikia on his hands, he says for his right hand: "Desnica Tvoja..." and for the left hand he says: "Ruci Tvoji...."

Then going to the table of the Proskomidia, he unfolds the iliton, places the holy diskos on the left side, and the chalice on the right side, and then he also prepares the lance, asterisk, veils, and covers necessary for the Sacrifice.

105. The priest vests himself, with the sacred vestments in the right part of the sanctuary(35) in this manner: After having taken the stichar(36) into his left hand, he makes three small bows towards the east, as was stated, and he

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(32) Whenever the deacon leaves the altar, he always turns towards the priest. Thus if he is at the priest's right, he turns counterclockwise; if he is at the priest's left he turns clockwise. He makes a small bow before leaving, and again a small bow upon returning.

(33) The vesting may be performed in the sacristy. Cfr. "Ordo Celebrationis", pg. 51, n. 106

(34) The amice (naplečnik) of Latin form is excluded. "It is not, however, forbidden to place a cloth around the neck to avoid staining the vestments." Cfr. Letter of Sacred Cong., ibid., n. 105.

(35) Cfr. footnote (33)

(36) Cfr. footnote (34)

blesses it saying: "Blahosloven Boh naš...."(37) Then he puts it on saying: "Vozradujetsja duša moja...." Having taken and blessed the epitrachil, he puts it on saying: "Blahosloven Boh izlivajaj blahodat' svoju...." Having taken the the pojas, he girds himself saying: "Blahosloven Boh prepojasujaj mja...." While putting the epimanikia on his hands, he says for the right one: "Desnica Tvoja..." and for the left one he says: "Ruci Tvoji...." Then after taking the Epignation (nabedrennik), if he has it, and having blessed and kissed it, he places it upon his right thigh saying: "Prepojaši meč tvoj...." After this, having taken and blessed the felon, he kisses it saying: "Svjaščennicy Tvoji...."

106. The vesting may be performed in the sacristy.

107. Thus clothed in the sacred vestments, the priest and the deacon depart to the table of Proskomidia, and there they wash their hands saying: "Umyju vo nepovinnych...."

108. Then they make three small bows before the table of Proskomidia and each one says: "Bože milostiv budi mňi hr'isnomu. Iskupil ny jesi...."

The deacon says: "Blahoslovi, vladyko," and the priest begins: "Blahosloven Boh naš...." The deacon: "Amiň".

After this, the priest, holding the prosphora in his left hand and the holy lance in his right hand, he makes with it (the lance) three signs over the seal of the prosphora, and just as many times he says: "Vo vospominanije Hospoda i Boha...." And immediately he cuts with the lance into the right side of the seal and while cutting, he recites: "Jako ovča na zakolenije vedesja." On the left he says: "I jako ahnec neporočen...." On the upper part of the seal he says: "Vo smireniji jeho...." and on the lower part: "Rod že jeho....."

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(37) This form is said only once, but the blessing (i.e., the sign of the Cross) is made separately over the deacon's vestments and the priest's stichar.

The deacon, looking reverently at this mystery, says at each cutting: "Hospodu pomolimsja" at the same time holding the orar in his right hand. Afterwards, he says: "Vozmi, Vladyko." And the priest cuts underneath with the lance from the right side of the prosphora, and he extracts the holy bread (ahnec) thus saying: "Jako vzemletsja ot zemli život jeho." After having placed it inverted on the holy diskos while the deacon says: "Požri, Vladyko," he cuts into it a sign of the cross, saying "Žretsja Ahnec Božij...." and he turns it upright with the seal upward. The deacon says: "Probodi, Vladyko." The priest pierces the holy bread with the lance in the upper right corner where the letters IC are imprinted, saying: "Jedin ot vojin...."

109. The deacon takes the cruets of wine and water and says to the priest: "Blahoslovi, Vladyko, svjatoje sojedinenije," and having received the blessing over them, either the priest or the deacon, according to legitimate prescription, pours the wine and a little water into the holy chalice.

110. Then the priest, having taken into his hand the second prosphora - if this and the other prosphoras are lacking, then the prescribed liturgical actions are performed over one and the same prophora - he says: "Vo čest' i pamjat'...." and having cut out the particle, he places it at the right side of the holy bread (priest's left) near its center, saying: "Predsta Carica...." (The particle should be triangular in form.)

111. Thus having taken the third prosphora, he says: "Čestnych nebesnych sil bezplotnych," and having extracted the first particle, he places it on the left side of the holy bread (priest's right) beginning the first column. Then he says: "Čestnaho slavnaho proroka, predteči...." and he places the extracted particle below the first and then again he says: "Svjatych slavnych...." and thus he places the third particle below the second, completing the first column. Next he says: "Iže vo svjatych otec...." and he places the fourth particle adja-

cent to the first particle thereby beginning a second column. Again he says: "Svjataho Apostola, Pervomučenika....." He places the fifth extracted particle below the first which is in the second column. Then he says: "Prepodobnych i bohonosnych...." and and so extracting the sixth particle, he places that one below the second particle to complete the second column. After this, he says: "Svjatych i čudotvorcev bezsrebrenik..." and extracting the seventh particle, he places it on top beginning the third column. The he says: "Svjatych i pravednych Bohootec..." and he places the eighth particle below the first, and having extracted the ninth particle he says: "Svjataho (imja rek - jehože jest' chram i jehože jest' sej) i vs'ich svjatych..." and he places it at the end of the third column thereby completing it.

112. Then having taken the fourth prosphora, he says: "Pomjani, Vladyko čelov'ikol'ubče svjat'ijšaho...." and he places the extracted particle below the holy bread (Ahnec). Then he makes a commemoration for any of the living he may desire to remember, mentioning them individually and extracting a particle for each person and saying: "Pomjani Hospodi..(imja rek).."

113. He then takes the fifth prosphora and extracting a particle says: "O blažeňij pamjati i ostavleniji hr'ichov blažennym ktitorom svjataho chrama seho." Likewise he commemorates the Bishop who ordained him (if he is deceased) and by name any other deceased whom he wishes. For each name he extracts an individual particle saying: "Pomjani Hospodi, dušu usopšaho raba Tvojeho (imja rek)." Then he says:"I vs'ich vo nadežd'i voskresenija..." After this he says: "Pomjani, Hospodi, po mnohim ščedrotam Tvojim, i moje nedostoinstvo..." and he extracts a particle. (This particle is placed at the end of the first row.) Let it be noted that additional particles may be added for the living and deceased up until the Great Entrance.

114. The particles which are on the diskos are gathered below the Ahnec

so that they may be secure and will not fall.

115. The deacon takes the thurible, and having placed incense into it, he says to the priest: "Blahoslovi, Vladyko, Kadilo." And immediately he says: "Hospodu Pomolimsja." The priest, while blessing, says the prayer of incense: "Kadilo Tebi prinosim...." The deacon: "Hospodu Pomolimsja." The priest incenses the asterisk by holding it over the thurible and then he places it over the holy bread, saying: "I prešedši zv'izda...."

The deacon: "Hospodu Pomolimsja." The priest, having incensed the first veil in the same manner, covers the holy bread and diskos, saying: "Hospod' vocarisja ...."

The deacon: "Hospodu Pomolimsja. Pokryj, Vladyko." The priest, having incensed the second veil in a similar manner, covers the chalice saying: "Pokry nebesa...."

The deacon: "Hospodu Pomolimsja. Pokryj, Vladyko." The priest, having incensed the great veil called the aer (vozduch) in the same manner, and covering both, says: "Pokryj nas krovom...."

Then the priest, having taken the thurible, incenses the Prothesis, and bowing together with the deacon, he says: "Blahosloven Boh naš, sice izvolivyj." The deacon responds: "Vsehda, nyňi i prisno....."

The priest returns the thurible to the deacon either now or after the prayer of the Proskomidia.

116. Then the deacon says: "O predložennych čestnych dar'ich..." The priest says the prayer of the Proskomidia without making the sign of benediction:(38) "Bože, Bože naš...." and afterwards he there makes the Apolysis (Otpust), saying: "Slava Tebi, Christe Bože...." The deacon: "Slava.... i nyňi.... Hospodi Pomiluj (thrice), Blahoslovi."

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(38) The priest may bless the Prepared Gifts with a sign of the Cross; cfr. Letter of the Sacred Cong. ibid., n. 116

The priest says the Apolysis; if it be Sunday, thus: "Voskresyj iz mertvych...." otherwise: "Christos istinnyj Boh naš...." The deacon: "Amiň."

117. After the Apolysis of the Proskomidia, the priest proceeds to the holy altar;(39) the deacon incenses the Prothesis with three swings(40) and then the holy altar from the four sides(41) saying quietly: "Vo hrob'i plotski...." and the 50th Psalm, and (he incenses) the absidial image and other images. Then he leaves the sanctuary through the northern door and comes before the royal doors, and having made due reverence before them, he incenses the images of the the southern part of the iconostas, beginning with the icon of the Saviour(42) then the images of the northern part beginning with the icon of the Theotokos, then the right and left choirs.(43) He incenses the people from the solea or, if there be a custom, by proceeding through the church to the narthex.(44) Having returned into the sanctuary through the southern door, he again incenses the holy altar, only from the front part, with three swings, and in like manner the celebrant.

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(39) The royal doors are opened before the deacon incenses the altar, and they remain open during the entire Divine Liturgy; Cfr. Letter of Sacred Cong. ibid., n. 118.

(40) The thurible must be swung with one hand, Cfr. Bp. n. 15, also cfr. "Ordo Celebrationis," pg. 5, n. 9; there should be three swings made in the form of a cross (krestovidno), i.e., to the left, then to the right and then to the center. Always bow slightly on the third swing; cfr. Bp. n. 15, II.

(41) When the deacon incenses the altar, he circumambulates it counterclockwise and stops at each side to swing the thurible thrice; cfr. footnote (40) for the manner to swing the thurible. Do not incense the Prothesis at this time; Cfr. Bp. n. 15, I, qu. 6.

(42) The deacon remains on the Ambo for this incensing. He does not approach the icons but merely venerates them from his position on the Ambo. Cfr. Bp. Cl. 4.

(43) The choirs here refer to the clerical choirs such as those found in religious communities. Since in our parish churches there are no such choirs, this incensing is omitted.

(44) The deacon incenses the people from the ambo only after having incensed both sides of the iconostas. Thus, standing in the center of the ambo, the deacon would first incense the men's side (to his left) with the customary three swings of the thurible (bowing on the third swing), then the women's side (to his right) in the same manner, and finally the center aisle in like fashion (if there are people there). If on more solemn occasions, he would incense the people by proceeding down the aisle, then he proceeds down the aisle only once, incensing both sides simultaneously; Cfr. Bp. n. 15, II.

118. Then returning the thurible to the server, he proceeds to the right side of the priest. And standing together before the holy altar, they say: "Carju nebesnyj...." Then making three small bows they say: "Slava vo vyšnych Bohu....(twice) Hospodi, ustňi moji....(once) Then the priest kisses the Holy Gospel and the deacon the holy altar.(45)

After this, the deacon while inclining his head to the priest and holding the orar with the three fingers of his right hand, says: "Vremja ježe sotvoriti..." The priest, blessing him, says: "Blahosloven Boh naš...." Then the deacon: "Pomolisja o mňi, Vladyko." The priest: "Da ispravit Hospod' stopy tvoja." The deacon: "Pomjani mja, Vladyko svjatyj." The priest: "Da pomjanet tja Hospod' Boh.."

The deacon, having made a small bow,(46) and holding the orar with the first three fingers of his right hand, goes out through the northern door because the royal doors are not opened until the entrance.(47) Having taken his place before the royal doors, he reverently makes three small bows privately saying: "Hospodi, ustňi moji otveržesi...." and after this, holding the end of the orar in his right hand, he begins to say with a loud voice: "Blahoslovi, Vladyko."

119. And the priest, standing in the center before the holy altar and making the sign of the Cross with the Holy Gospel over the holy altar, begins with a loud voice: "Blahosloveno carstvo...." The choir: "Amiň." The deacon says the Great Ektenija: "Mirom Hospodu Pomolimsja."(48) The priest says the silent

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(45) If there be the custom, they also kiss the hand cross. Cfr. "Ordo Celebrationis pg. 116, n. 223; also, the combined "Liturgikon", Roman Edition (4X6) pg. 404.

(46) The deacon slightly inclines his head and shoulders to the celebrating priest before he leaves the sanctuary to sing an Ektenija, and again when he reenters the sanctuary. Cfr. "Ordo Celebrationis" pg. 6, n. 11.

(47) Cfr. footnote (39)

(48) a) The text of the Roman edition of the Liturgikon for the Ruthenians (1940) is to be observed in its entirety unless stated expressly otherwise herein.
b) The text of the Roman edition places the accent on the penult syllable of the word "po-mo-LIM-sja."
c) The petition "O prederžaščich vlastech našich i o vsem voinstv'i, Hospodu pomolimsja" found in the Mirnaja Ektenija of the Roman edition replaces THE TWO PETITIONS: "Oblahov'irnom Imperator'i...." and "Oježe posobiti..." found in some Liturgicons . Do not replace thm with "O blahočestivom

(continued at the bottom of the next page)

prayer of the first antiphon: "Hospodi Bože naš...." The exclamation (vozhlas) "Jako podobajet Tebi...."(49) The choir: "Amiň."

The first antiphon or the typica are sung by the cantors. The deacon having made a small bow, departs from his place and stands before the icon of Christ also holding the orar in the three fingers of his right hand.

120. The antiphon being completed, the deacon, standing in his customary place (the ambo) and having made a small bow, says: "Paki i paki...." The priest says the silent prayer of the second antiphon: "Hospodi Bože naš spasi l'udi Tvoja...." The exlamation: "Jako Tvoja deržava...." The Choir: "Amiň" In a similar manner, the second antiphon or typica are sung by the cantors. The deacon does in like manner what he did during the the previous prayer, but stands before the icon of the Theotokos. After the antiphon, the choir sings: "Slava.... i nyňi.... Jedinorodnyj Syne ...." and the priest says nothing privately nor does he make an inclination at "Voplotitisja."

121 Then the deacon standing again in his customary place, says: "Paki i paki...." The priest says the silent prayer of the third antiphon: "Iže obščyja.." The exclamation: "Jako blah...." The deacon returns to the sanctuary through the

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načalstvi derzavij nasej...." or other similar ones. Cfr. Bp. n. 16.

d) The petition for the Pope and the hierarchy may be conjoined in the Great Ektenija; Cfr. Letter of Sacred Cong., ibid. n. 119

e) In a monastery or seminary, the petition "O hrad'i sem.." is changed to read "O svjat'ij obiteli sej..." Cfr. Bp. Qu. 9, 11.

f) The addition of "I o honomych bratijach našich Hospodu pomolimsja" to the petition "O hrad'i sem..." which was ordered by Bishop Takach under n. 116/30 in his pastoral letter should now be discontinued in force of the general prescription of the Oriental Congregation, Protocul N. 908/48 and promulgated by His Excellency, Bishop Daniel Ivancho, Dec. 25, 1952 in the Am. Russ. Viestnik. Cfr. Bp. Qu. 9, II

g) Whenever a deacon sings any Ektenija, the priest does not recite it. He merely follows it mentally and then says the silent prayer proper to the Ektenija; Cfr. "Ordo Celebrationis," pg. 7, n. 15; pg. 11, n. 27.

(49) When the priest is assisted by a deacon, he takes this silent prayer of the antiphon before the vozhlas. Cfr. "Ordo Celebrationis, pg. 57, n. 119.

southern door. Here the royal doors are opened.[50]

122. The cantors sing the third antiphon or the beatitudes, if it is Sunday. However, when the cantors come to Slava, the priest and the deacon, standing before the holy altar, make three small bows. Then the priest, having taken the Holy Gospel, gives it to the deacon, unfolds his felon freely, and they both cirucumambulate the holy altar from the right part and pass through the northern door preceded by the candlebearers; thus, they make the small entrance. When they come before the royal doors, the candlebearers stand facing one another, one of them near the icon of the Theotokos and the other near the icon of the Saviour. The priest is in the center and the deacon a little before him to the right; both of them bow their heads. "Hospodu Pomolimsja," having been said in a lowered voice by the deacon, the priest says silently the prayer of the entrance: "Vladyko Hospodi Bože naš...."

The prayer being finished, the deacon says with a lowered voice while holding the orar with his three fingers and pointing towards the east with his right hand: "Blahoslovi, Vladyko, svjatyj vchod." The priest, blessing towards the east, says: "Blahosloven vchod...." Then the deacon offers the Holy Gospel to the priest to be kissed. The last verse of the antiphon or the beatitudes having been completed, the deacon proceeds to the center, and standing before the priest raising his hands a little and while showing the Holy Gospel[51] says with a loud voice: "Premudrost', prosti!" Then they reenter the sanctuary and the deacon places the Holy Gospel upon the altar. The candlebearers, coming together, make their reverence before the royal doors and return to their place.

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(50) Cfr. footnote 39.
(51) The book of the Gospels is merely elevated and shown. No sign of the Cross is made with it; Cfr. Bp. n. 18,

The cantors sing: "Prijdite, poklonimsja...." and if it is Sunday: "Voskresyj iz mertvych...." Then the customary tropars.

123. The priest says the silent prayer of the Trisagion Hymn: "Bože svjatyj..." When the cantors have come to the last tropar, the deacon inclining his head towards the priest and holding the orar in the three fingers of his hand, says: "Blahoslovi, Vladyko, vremja trisvjataho." And the priest, blessing him, says: "Jako svjat jesi...."

The deacon goes close to the royal doors and turned towards the people and elevating the end of his orar with the three fingers of his right hand he says in a loud voice; "I vo v'iki v'ikov." The choir: "Amiň."

While the Trisagion is sung, the priest and the deacon both say it, at the same time making three small bows before the holy altar.(52)

124. The deacon says to the priest: "Poveli, Vladyko." And they depart to the absidial throne. While proceeding, the priest says: "Blahosloven hrjadyj...." The deacon: "Blahoslovi, Vladyko, hornoje sidališče." And the priest: "Blahosloven jesi na prestol'i...." And he blesses the absidial throne.

Let it be noted that it is not fitting for the priest to ascend the absidial throne, nor does he sit on it; but he should sit at the southern part of the absidial throne itself.

125. The Trisagion hymn being completed, the deacon comes near the holy doors and holds the orar elevated with the first three fingers of his right hand and says: "Vonm'im." The priest, while blessing the people, exclaims: "Mir vs'im." And again the deacon: "Premudrost', Vonm'im," and he returns to the priest. The choir: Prokimen, a Davidic Psalm. After this, the deacon: "Premudrost'!" and

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(52) They recite the Trisagion only three times. When the Slava is begun, they proceed behind the altar. All Liturgical books have this; Cfr. Bp. n. 20; also Cfr. "Ordo Celebrationis," pg. 60, n. 123.

the Lector, clothed with the stichar and standing in the center of the church before the solea, takes the title of the Epistle: "Dijanij...." and again the deacon: "Vonm'im"(53)

The reading of the Epistle having been completed, the priest says: "Mir Ti." The deacon: "Premudrost', vonm'im." The choir: "Alliluja" with the versicles.

126. While the Alliluja is sung,(54) the deacon, having taken the thurible and placed incense into it, approaches the priest saying: "Blahoslovi, Vladyko, kadilo." The priest says: "Blahosloven Boh naš...." and having received the blessing, the deacon incenses around the holy altar, the entire sanctuary,(55) the priest, the icons of the iconostas, both choirs, and the people.

The priest, standing before the holy altar, quietly says the prayer of the Gospel: "Vozsijaj vo serdcach našich...." The deacon, having surrendered the thurible to the customary place, approaches the priest, and with his head inclined and holding the orar with the end fingers and pointing towards the Holy Gospel, he says with a loud voice: "Blahoslovi, Vladyko, blahov'istitel'a svjataho Apostola...." The priest, while blessing him (the deacon), exclaims: "Boh, molitvami....." and he gives the Holy Gospel to him. After he has responded: "Amiň" and shown reverence to the Holy Gospel, he takes it, and having passed through

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(53) The deacon does not intone a second "Vonm'im" if there is a second Epistle. The Lector immediately begins the second Epistle with "Bratije" etc. after he has completed the first Epistle. Cfr. Bp. Cl. 8.

(54) The Sacred Congregation granted His Excellency's request to perform the incensing during the reading of the Epistle. Cfr. Letter of Sacred Cong., ibid., n. 125. Therefore, when the Epistle is begun, the deacon takes incense and puts it into the thurible and proffers the thurible for the blessing of the priest as described above. During the Epistle he incenses only the altar from the four sides and the Prothesis. Then he exits through the northern door, and when the Epistle has been completed, he incenses the icons of the iconostas and the people, exclaiming: " Premudrost' vonm'im" after the priest has said: "Mir Ti." Cfr. Bp. Cl. 6. The people stand when the priest takes: "Mir Ti."

(55) This includes the Prothesis.

the holy doors preceded by the candlebearers, who exit through the side doors, he proceeds and stops on the ambo or a little before the holy doors in the established place, and there he places, upon the analogion, the Gospel, which he reads turned towards the people.

The priest, standing before the holy altar and looking towards the west, exclaims: "Premudrost' prosti uslyšim svjataho Jevanhelija." Then blessing:(56) "Mir vs'im." The choir: "I duchovi tvojemu." The deacon: "Ot (imja rek) svjataho Jevanhelija čtenije." The choir: "Slava Tebi, Hospodi, Slava Tebi." The priest "Vonm'im". (57)

The Gospel reading having been completed, the priest says to the deacon: "Mir ti blahov'istvujuščemu." The choir: "Slava Tebi, Hospodi, slava Tebi."

The deacon, having come up to the holy doors, returns the closed Holy Gospel to the priest, who kisses it and places it in the center of the holy altar before the artophorium, or places it aside on the right part of the holy altar. The holy doors are closed again.(58)

127. The deacon, standing in his customary place, begins thus: "Rcem vs..."(59) The priest quietly says the prayer: "Hospodi Bože naš...." The exclamation: "Jako milostiv...." The choir: "Amiň."

Then the deacon: "Pomolitesja, ohlašenniji...." The priest says quietly the prayer for the catechumens: "Hospodi Bože naš...." The exclamation: "Da i tiji s nami...." The choir: "Amiň." Then the priest unfolds the iliton.

The deacon says with a loud voice: "Jelicy ohlašenniji izydite: ohlašenniji izydite: jelicy ohlašenniji izydite: da nikto ot ohlašennych, jelicy v'irniji..."

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(56) The exclamation: "Mir vs'im!" with the response: "I duchovi tvojemu!" may be omitted Cfr. Letter of Sacred Cong., ibid., n. 126. If this is omitted then the blessing is likewise omitted.

(57) It is proper to make the sign of the Cross on oneself without inclining the head or shoulders, at the beginning as well as at the end of the Gospel. Cfr. "Ordo Celebrationis," pg. 6, n. 11 k. If there should be two Gospel readings, then the second reading also begins with "Vonm'im", but the title of the second Gospel is omitted. Cfr. Bp. Ol. 7.

128. The priest says quietly the first prayer of the faithful: "Blahodarim Tja...."

The deacon: "Zastupi, spasi, pomiluj...." The choir: "Hospodi pomiluj."

The deacon: "Premudrost!" The exclamation: "Jako podobajet Tebi...." The choir: "Amiň."

The deacon: "Paki i paki...." The priest says quietly the second prayer of the faithful: "Paki, i mnohaždy...." The deacon: "Zastupi, spasi, pomiluj...." The choir: "Hospodi pomiluj." The deacon: "Premudrost!" Then he enters the sanctuary through the northern door.

The priest, without turning to the people, exclaims: "Jako da pod deržavoju.." The choir: "Amiň." And the holy doors are opened.(60)

129. While the Cherubic Hymn is sung, the deacon, having taken the thurible and placed incense into it, approaches the priest saying: "Blahoslovi Vladyko, kadilo," and having received the blessing: "Blahosloven Boh naš...." reciting the 50th Psalm, he incenses around the holy altar, the absidial image, prothesis, the images of the iconostas, and both choirs, and the people: then having returned to the sanctuary through the southern door, he incenses the priest.

The priest, with hands elevated on high, says quietly the prayer: "Niktože dostoin...."

Having completed the incensing, the deacon takes his place at the right

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(58) a) The royal doors remain open throughout the entire Liturgy; cfr. footnote (39)
b) The deacon enters the sanctuary through the royal doors and gives the closed Gospel to the priest. Then he makes due reverence and exits through the northern door and proceeds to the ambo to sing the Ektenija. Cfr. "Ordo Celebrationis," pg. 86, n. 156.

(59) a) N.B. In the Roman edition of the Liturgikon, the petition for the Pope and for the Bishop are conjoined, and the words: "O služaščich i poslužívšich vo svjat'im chrami sem" are inserted between "Kir (imja rek)" and "i otcich našich." This practice must be followed. Cfr. Bp. n. 21.
b) Then follows the petition: "Ješče molimsja o prederžaščich vlastech našich i o vsem vojinstv'i." Cfr. Roman edition of the Liturgikon (1940)
c) Then follows particular petitions for any special intentions. First among these, which must be taken at every Divine Liturgy, is: "Ješče molimsja o mnohostradal'ňij straňi našej, o ježe utverditisja vnej bez mjateživu, miru i blahočestiju." Cfr. Pastoral Letter published in Am. Russ Vïestnik

of the priest, holding the thurible with the ring finger of his left hand. The deacon and the priest, with hands elevated on high, together say the Cherubic Hymn thrice, and they make a small bow after each recitation.

Then, where there is the custom, the priest and the deacon kiss the holy altar and, if they so desire, the hand cross; then they depart straightway to the table of proskomidia, the deacon preceding. There the priest, having taken the thurible incenses the holy gifts with three swings, praying quietly: "Bože milostiv budi mňi hr'išnomu." and he returns the thurible to the deacon, who holds it with one of the fingers of his right hand.

Then he (the deacon) says to the priest: "Vozmi, Vladyko," and the priest, having taken the great veil called the aer (vczduch) places it upon the left shoulder of the deacon, saying: "Vozd'ižite ruki vaša...."

Then the priest, having taken the holy diskos covered with its veil, places it upon the head of the deacon with full attention and reverence; the deacon holding the end of the orar with his left hand, holds the diskos with both hands to his forehead. The priest himself, having taken into his hands the chalice covered with a small veil, holds it before his breast; and both exit through the northern door preceded by the candlebearers. They (candlebearers) proceed to the royal doors where they stand facing one another.

The deacon, going out, exclaims: "Vs'ich vas provoslavnych christijan...." and proceeds through the royal doors into the sanctuary where he awaits to the right of the priest.

After the deacon, the priest exclaims: "Svjatijšaho vselenskaho...." and before the royal doors, he turns towards the people where he exclaims: "vs'ich vas pravoslavnych...." Then he enters the sanctuary. The choir: "Amiň." and sings: "Jako da Carja vs'ich podimem...."

December 25, 1952 which promulgated the the order of the Sacred Congregation for the Oriental Church 907/48 given in Rome, Nov., 29, 1952.

(60) Cfr. footnote (39)

130. The priest, having entered through the holy doors, places the chalice upon the holy altar; likewise, having taken the holy diskos from the deacon, he places it upon the holy altar to the left of the chalice. Having removed the small veils from the diskos and from the chalice, he places them aside on the holy altar. Then he takes the great veil called the aer from the shoulder of the deacon, and he incenses it above the thurible and covers the holy gifts, saying: "Blahoobraznyj Josif...." Then having taken the thurible from the hands of the deacon, he incenses the holy gifts with three swings, saying: "Ublaži Hospodi...,"

While these things are being said, the holy doors are closed(61) and the candlebearers, having come together, make a reverence before the royal doors and return to their place.

131. Having returned the thurible, the priest lets his felon hang freely, and with bowed head, he says to the deacon: "Pomjani mja, brate i soslužitel'u." The deacon to him: "Da pomjanet Hospod Boh svjaščenstvo tvoje...." Then the priest: "Pomolisja o mňi, soslužitel'u moj." The deacon, with his head bowed and at the same time holding the orar with the three fingers of his right hand, says to the priest: "Duch svjatyj najdet na tja...." The priest: "Tojže Duch da sod'ijstvujet nam vsja dňi života našeho." And the deacon to him: "Pomjani mja, Vladyko svjatyj." The priest: "Da pomjanet tja Hospod' Boh...." The deacon: "Amiň."

132. The deacon, having shown reverence to the priest,(62) goes out through the northern door, and standing in his customary place, he says: "Ispolnim..." After having placed the divine gifts upon the holy altar, the priest says silently the prayer of oblation: "Hospodi Bože vsederžitel'u..." The exclamation: "Ščedrotami...." The choir: "Amiň."

The priest, facing the people, blesses: "Mir vs'im."(63) The choir:

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(61) The royal doors remain open throughout the entire Liturgy: cfr. footnote (59)
(62) Cfr. footnote (45)
(63) The deacon remains on the ambo facing the altar and accepts the blessing of the priest by slightly bowing his head and shoulders while making the sign of the Cross.

"I duchovi Tvojemu." The deacon: "Vozl'ubim druh druha...."

The priest bowing three times(64) and saying silently thrice: "Vozl'ubl'u Tja, Hospodi...." kisses the holy gifts as they are covered; first the holy diskos, then the holy chalice, and finally the edge of the holy altar before him. The deacon makes three small bows at the place in which he stands, and he kisses his orar where there is the image of the Cross, and he exclaims: "Dveri, dveri...."

The priest elevates the great veil called the aer and holds it over the holy gifts and says, together with the people, the profession of faith: "V'iruju vo jedinaho Boha...." without making an inclination at "Voplotivshaosja," and kissing the aer, he places it aside on the altar.

133. The deacon: "Staňim dobr'i...." The choir: "Milost' mira...." The deacon, having made a small bow, enters the sanctuary through the southern door and takes his place at the right of the priest and, if need be, having taken the ripidion, he reverently fans the holy gifts. However, if there is no ripidion, he does the same with the small folded veil.

The priest, exclaiming: "Blahodat' Hospoda...." blesses the people. The choir: "I so duchom tvojim."(65)

The priest, facing east and elevating his hands, exclaims: "Hor'i im'iim serdca."(66) The choir: "Imamy ko Hospodu."

Then the priest, crisscrossing his hands upon his breast and bowing before the holy altar, says: "Blahodarim Hospoda." The choir: "Dostojno i pravedno jest'."

Then the priest says silently the prayer: "Dostojno i pravedno Tja p'iti...." The exclamation: "Pob'idnuju pisň...."

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(64) The priest makes the sign of the Cross with each of these three bows. Cfr. "Ordo Celebrationis," pg. 89, n. 158, also pg. 5, n. 11.

(65) The deacon faces the altar watching the chalice while the priest blesses the people.

(66) The deacon does not raise his hands at this point.

Then the deacon approaches to the left of the priest, and having taken the holy asterisk into his right hand, he touches with it the upper part of the holy diskos, the lower, left and right (parts) making thus a sign of the Cross over it; then he kisses the asterisk and places it upon the holy altar.(67)

While the choir sings: "Svjat, svjat, svjat...." the priest does not bless himself with the asterisk.

134. Then the deacon approaches to the priest's right and, if need be, having taken the ripidion or the small folded veil into his hands, in silence he fans around the holy gifts with all attention and fear.

The priest says quietly the prayer: "So simi i my blažennymi silami, Vladyko čelov'ikol'ubče...." At the words: "Prijem chl'ib vo svjstyja svoja i prečistyja i neporočnyja ruki blahodariv i blahosloviv...." he blesses the holy diskos only once, without taking it into his hands or elevating it.

Then with bowed head and pointing his hand towards the holy diskos,--and the deacon does likewise with his orar-- he says in a loud voice: "Prijmite jadite...." The choir: "Amiň." The priest, together with the deacon, adores profoundly making the sign of the Cross (upon himself).

The priest silently says: "Podobňi i čašu...." and again blesses only once.

Then with bowed head and pointing his hand towards the holy chalice,-- the deacon does likewise with his orar-- he says in a loud voice: "Pijte ot neja vsi...." The choir: "Amiň." And again the priest, together with the deacon, adores profoundly, making a sign of the Cross.

135. The priest quietly says the prayer: "Pòminajuščе ubo ..." The deacon, with his arms crisscrossed, the holy diskos in his right hand and the chalice in his left, elevates them a little making a sign of the Cross over(68) the

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(67) The priest does not kiss the asterisk.
(68) The sign of the Cross here is made horizontally over the iliton and not vertically. Cfr. "Ordo Celebrationis," pg. 70, n. 135; also cfr. Ep. cl. 13.

iliton and the priest exclaims: "Tvoja ot Tvojich...." The choir: "Tebe pojem, tebe blahoslovim...." Again the priest and the deacon make a small bow.

Then the priest says silently the prayer: "Ješče prinosim Ti slovesnuju siju...."

The deacon puts aside the ripidion or the veil and approaches closer to the priest and both make three small bows before the holy altar. Then the deacon, bowing his head andpointing his orar towards the Holy Bread, says with a lowered voice; "Blahoslovi, Vladyko, svjatyj chl'ib." And the priest, standing erect, blesses the holy bread, saying: "I sotvori ubo chl'ib sej...." The deacon: "Amiň."

Again, the deacon pointing his orar to the holy chalice: "Blahoslovi, Vladyko, svjatuju čašu." The priest, while blessing, says: "A ježe vo čaši sej...." The deacon: "Amiň."

Again, the deacon pointing his orar towards both gifts says: "Blahoslovi, Vladyko, oboja." The priest, blessing both gifts, says: "Preloživ Duchom Tvojim svjatym." The deacon: "Amiň, amiň, amiň."

With head bowed towards the priest, the deacon returns to the place where he previously stood, and having taken the ripidion, he fans the Holy Things just as before.

136. The priest says quietly the prayer: "Jakože byti pričaščajuščymaja.." and having taken the thurible, the priest exclaims: "Izrjadno o presvjatij, prečistij, preblahoslovenňij...." and incenses the gifts from the front part of the altar thrice. Then he covers the holy chalice with the small veil or lention. The choir sings: "Dostojno jest'...." or instead of "Dostojno jest'...." the Irmos of the current feast is sung.

While that is being sung by the cantors, the deacon incenses around the

holy altar[69] and makes a commemoration of whomsoever of the dead he desires.

The priest says quietly: "O svjat'im Joanňi proroc'i predteči...." and makes a commemoration by name of whomsoever of the dead he desires: "I upokoj ich...."

After "Dostojno jest'...." the priest exclaims: "Vo pervych pomjani, Hospodi...." The deacon makes a commemoration of the living. The choir: "I vs'ich i vsja."

The priest quietly prays: "Pomjani, Hospodi hrad sej, vo nemže živem...." and he makes a commemoration by name of whomsoever of the living he desires. The exclamation: "I daždʹ nam...." The choir: "Amiň."

The priest turns towards the west but does not depart from the center of the holy altar, and while blessing, he says: "I da budut milostʹ...." The choir: "I so duchom tvojim."

137. The deacon, having taken leave from the priest, makes a small bow, and going around the holy altar, he exits through the northern door. Then standing in his customary place he says: "Vsja svjatyja pomjanuvše...."

The priest says quietly the prayer: "Tebi predlahajem život naš...." The exclamation: "I spodobi nas, Vladyko...." The choir: "Otče naš...." While the Lord's prayer is sung, the priest elevates his hands on high and then says: "Jako Tvoje jestʹ carstvo...." The choir: "Amiň."

The priest turns towards the west without departing from the center of the holy altar, and while blessing, he says: "Mir vsʹim." The choir: "I duchovi tvojemu." The deacon: "Hlavy vaša Hospodevi priklonite." The choir: "Tebi Hospodi."

The priest quietly prays: "Blahordarim Tja...." The exclamation: "Blahodatiju

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(69) Here the deacon incenses the altar from all sides except the front, which was already incensed by the priest. He incenses nothing else except the altar. Cfr. "Ordo Celebrationis," pg. 91, n. 160

i ščedrotami...." The choir: "Amiň." Immediately the priest says quietly the prayer: "Vonmi, Hospodi...." The deacon, standing before the (royal) doors girds himself with the orar in the form of a cross, if he did not previously do this during the Lord's Prayer.

The the priest, and likewise the deacon at the place where he is, make three small bows saying quietly: "Bože milostiv budi mňi hr'išnomu."(70) The priest uncovers the chalice.

When the deacon sees the priest extending his hands to take the Holy Bread, he says with a loud voice: "Vonm'im." The priest, elevating the Holy Bread a l i t t l e, exclaims: "Svjataja svjatym." The choir: "Jedin svjat...." and sings the communion versicle (pričasten).

138. The deacon, having made a small bow, enters into the sanctuary through the southern, door, and having taken his place at the right of the priest, he again makes a small bow and says: "Razdrobi, Vladyko svjatyj chl'ib." The priest, with attention and reverence, breaks it (Ahnec) into four parts thuswise: first he divides it into two parts, and that part which he holds in his right hand, having inscribed on it XC KA, he places on the diskos. The part which he holds in his left hand he then divides transversely between IC and NI, and he places the particle IC on the upper part of the diskos and the particle NI on the left part. Then once again taking the other part, he divides it transversely between the letters XC and KA and places the particle XC on the lower part of the diskos and the particle KA on the right part, thus forming a sign of the Cross on the diskos. In the meantime he says: "Razdrobl'ajetsja i razd'ilajetsja...."

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(70) a) These identical words are repeated thrice, and not the three different verses which are found in the prayer before Holy Communion. The priest and the deacon do no strike their breast. They make three small bows with a sign of the Cross each time.

b) The request of His Excellency to preserve the custom of striking the breast during this prayer was answered in the negative by the Sacred Congregation. It was reiterated that three small bows must be made. Cfr. Letter of the Sacred Cong., ibid., n. 137 b.

The deacon, pointing to the holy chalice with the orar, says: "Ispolni, Vladyko, svjatyj potir."

The priest then, having taken the particle lying on the upper part, which has the letters IC, makes a sign of othe cross with it over the chalice, saying: "Ispolnenije svjataho Ducha," and thus drops the particle into the holy chalice. The deacon: "Amiň". Then the priest absterges his fingers over the holy diskos.

13°. When the ceremony of warm water takes place,(71) the deacon, proffering the warm water, says to the priest: "Blahoslovi, Vladyko, teplotu." The priest, blessing, says: "Blahoslovena teplota svjatych Tvojich...." and the deacon pours a little water into the chalice in the form of a cross, saying: "Teplota v'iry...." and having put aside the vessel of warm water, he again steps aside a little.

140. The deacon goes around the holy altar and, if need be, he washes the palm of his right hand, and when the priest says: "Dijakone, pristupi." he approaches to the left of the priest and with his head shows due reverence to him asking forgiveness.

The priest breaks the particle of the Holy Bread which has XC and gives part of it to the deacon. The deacon, having kissed the proffering hand, receives the Holy Bread in the palm of his right hand placed over the left hand in the form of a Cross, saying: "Prepodaždˈ mi, Vladyko...." The priest then says: (Imja rek) svjaščennodijakonu prepodajetsja...."

The deacon withdraws behind the altar, inclining his head, and prays in the same way as the priest, saying: "V'iruju, Hospodi i ispov'iduju...."

Similarly the priest, having made a small bow, takes into the two first fingers of his right hand the other part of the particle which has XC and says:

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(71) The use of the hot water is left to the discretion of the Bishop. Cfr. the final page in the Roman edition of the Liturgikon (1940): "...po blahousmotreniju Jepiskopa jehože jestˈ oblastˈ." This practice is excluded in our diocese by the wish of His Excellency.

"Čestnoje i presvjatoje...." and bowing his head, he prays, saying: "V'iruju Hospodi, i ispov'iduju...."

And thus they take the Holy Bread from their hands with fear and full caution, first the priest and then the deacon.

141. Then the priest, standing erect, takes the chalice into his right hand and into left hand the little lention which he holds under his chin, and he partakes of the Blood from the chalice, saying: "Čestnyja i svjatyja krove Hospoda i Boha...." and then he wipes his lips and the edge of the holy chalice with the small lention, saying: "Se prikosnusja ustnam mojim...."

Then he calls the deacon, saying: "Dijakone, pristupi." The deacon approaching(72) and makes a small bow, saying: "Se prichoždu....: Prepodaždʹ mi, Vladyko...."

The priest takes the lention and also the chalice, by the node, with his right hand, and he holds the base of the chalice with the left hand. To the deacon, who holds the end of the lention under his chin with his two hands, the priest proffers the chalice, saying: "Pričaščajetsja rab Božij, dijakon (imja rek) ...." After the communion of the deacon, the priest says: "Se prikosnusja ustnam tvojim...."

The deacon, holding the holy diskos over the chalice, carefully removes the particles with the sponge, if its use is prescribed,(75) so that not even the smallest particle remains on the diskos. Then, if Communion is not to be given to the faithful, he covers the holy chalice with the lention and the small veil and likewise, he places the folded asterisk and the folded veils upon the holy

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(72) This time the deacon approaches from the priest's right. Cfr. "Ordo Celebrationis," pg. 110, n. 203.

(73) The use of the sponge is another custom which is left to the discretion of the Bishop. Cfr. footnote (71). This custom is excluded. The deacon removes the particles with his thumb and index fingers. Cfr. Bp. d.n. 32.

diskos. They open the holy doors.(74)

142. The deacon, having made a small bow, receives the chalice with reverence from the priest and proceeds to the holy doors, and raising the chalice, he shows it to the people, saying: "So strachom Božijim i v'iroju pristupite." The choir: "Blahoslovenn hradyj...."

The priest, having followed the deacon, takes the holy chalice from him and with it he blesses the people from the royal doors: "Spasi Bože...." and both return to the holy altar.

However, if Communion is to be given to the faithful, the deacon, having placed the spoon into the chalice, covers it with the lention or with its veil or with both(75) and having made a small bow, with reverence he receives the chalice from the priest and proceeds to the holy doors; raising the holy chalice, he shows it to the people saying: "So strachom Bozijim i v'iroju pristupite." The choir: "Blahoslovenn hrjadyj...." The priest, having followed the deacon, takes from him the holy chalice and says the prayer: "W'iruju, Hospodi...."(76) In the meantime, the deacon takes the holy diskos from the altar. The prayer being completed, the priest uncovers the holy chalice, holds the veil and the lention with his left hand and distributes Communion with the spoon, saying: "Čestnaho i presvjataho...." The deacon holds the diskos under the chin of the communicant. After Communion, the priest covers the chalice with the lention or veil or both.(77) Leaving the spoon in the chalice, he blesses the people with it: "Spasi Bože...." and both return to the holy altar.

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(74) Cfr. footnote (39)
(75) For the sake of uniformity, the Bishop has decided that we will use only the lention. Cfr. Bp. Cl. 16.
(76) N.B. The sign of the Cross (Vo imja Otca...) is omitted before and after this prayer. Striking of the breast is also eliminated in this prayer. Cfr. footnote (70 b)
(77) See footnote (75)

It is also permitted to proceed in this manner: the deacon covers the holy chalice with the lention and its veil; and having made a small bow, with reverence he receives the chalice from the priest, then he proceeds to the holy doors, and raising the holy chalice, he shows it to the people, saying: "So strachom Božijim i v'iroju pristupite." The choir: "Blahosloven hrjadyj...." Then the deacon returns to the holy altar where he places the chalice, from which he removes the small veil. The priest takes the holy chalice with the spoon and the lention, and the deacon (takes) the diskos, and they leave the sanctuary and approach those who desire to receive Communion. After the prayer: "Viruju, Hospodi...." said by the priest, with all humility and fear, the faithful proceed one after another to receive Holy Communion with their hands crisscrossed upon the breast, and they make a small bow; or they receive Communion in another way according to the custom of the region. The priest distributing says to each communicant: "Čestnaho i presvjataho...."

The Communion of the faithful being completed, the priest leaves the spoon in the chalice and covers it with the lention; then having returned with the deacon into the sanctuary, he places the Holy Gifts on the altar. The deacon covers the holy chalice with its veil. The priest, having again taken the holy chalice, blesses the people with it from the royal doors exclaiming: "Spasi, Bože l'udi Tvoja..." The choir: "V'idichom sv'it istinnyj..." and both return to the holy altar.

143. The priest places the chalice upon the holy altar and incenses it thrice saying to himself; "Voznesisja na nebesa, Bože...." Then he returns the thurible to the deacon, and having taken the holy diskos, he places it on the head of the deacon. The deacon, holding it with reverence to his forehead and looking towards the doors saying nothing, proceeds between the holy altar and the royal doors straightway to the table of proskomidia upon which he places the holy diskos. Then in this place he awaits the priest. The priest, having made a

small bow and taken the holy chalice, turned to the doors, looks at the people, quietly saying: "Blahosloven Boh naš," and then exclaims: "Vsehda nyňi i prisno..." The choir: "Amiň. Da ispolňatsja...." Then the priest departs to the table of proskomidia while the deacon incenses(78) the Sacred Things and the priest. The priest, having placed the Holy Gifts and having also made a small bow, returns to the altar.

144. The deacon, having loosed the orar, as is the custom, exits through the northern door and standing in his customary place, says: "Prosti prijimše...."

The priest says quietly the prayer of thanksgiving: "Blahodarim Tja, Vladyko..." He makes a sign of the Cross with the Holy Gospel over the folded iliton and places the Book upon the iliton. The exclamation: "Jako Ty jesi osvjaščenije naše...." The priest, going towards the royal doors, says: "So mirom izydem." The choir: "O imeni Hospodni." The deacon: "Hospodu pomolimsja." The choir: "Hospodi pomiluj."

The priest exits through the holy doors into the church, and standing between the two choirs, he says, with a loud voice, the post-ambonial prayer: "Blahoslovl'ajaj blahoslovjaščyja...." The choir: "Amiň." Then, "Budi imja Hospodne blahoslovenno...." and, where there is the custom, Psalm 33: "Blahoslovl'u Hospoda."

While the post-ambonial prayer is being said, the deacon stands at the right pointing his orar to the icon of Christ the Lord; the prayer being completed, the priest enters through the holy doors and immediately turning towards the table of proskomidia, says the prayer for consuming the Holy Gifts; "Ispolnenije zakona...."(79) The deacon, having entered through the northern door, consumes the Holy Gifts with fear and all caution.(80)

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(78) The deacon proceeds to the table of proskomidia with the thurible, diskos, etc., immediately after receiving them. He places the diskos, asterisk and covers on the table of Proskomidia and then waits for the priest. While the priest approaches, the deacon incenses the Holy Gifts and the priest.

(79) This prayer "Ispolnenije zakona..." pertains to the ablution. If the priest celebrates without a deacon and consumes the ablutions during "Da ispolňatsja...." then he should say this prayer immediately after consuming the Sacred Species. If a deacon assists and the deacon consumes the ablutions after "Budi imja..." then the priest recites this prayer after "Budi imja.."

(80) Great care should be taken in purifying the chalice and the spoon. Thb spoon also must be washed during the ablution and not merely wiped with the lention. Ofr. Bp. Cl. 19

The priest, where there is the custom, having come out through the holy doors, distributes antidora to the people, unless it is customary to do this after the Apolysis.

145. The Psalm and the distribution of antidora being completed, the priest stands in the center before the holy doors, and blessing the people, he says: "Blahoslovenije Hospodne na vas...." The choir: "Amiň." The priest, turned towards the east, says: "Slava Tebi Christe Bože...."(81) The choir: "Slava.... i nyňi....Hospodi pomiluj (thrice) blahoslovi." And the priest again turned towards the people says: "Christos istinnyj Boh naš...." The choir: "Amiň"

In more solemn and extraordinary Liturgies, the priest, facing the people, exclaims the polychronia as is the custom.

Then the priest enters the sanctuary and closes the holy doors.

Finally, the priest and the deacon unvest either in the sanctuary or in the sacristy, saying: "Nyňi otpuščaješi...." and wash their hands in the customary place. The small apolysis being completed, they make their thanksgiving to God for all things. Having kissed the holy altar, they depart.

146. In seminaries, houses of studies, and other places where there are numerous priests, a priest who functions in the ministry of a deacon, entirely fulfills his diaconal ministry; therefore in that Liturgy in which he serves as a deacon, he receives Holy Communion from the celebrant and consumes that which remains after Communion.

2. With the Ministry of Two Deacons

147. Two deacons assist the celebrating priest or the concelebrating priests only on more solemn feast days.

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(81) N.B. "Premudrost'" and its response: "Čestnijšuju Cheruvim..." is omitted from the text of the Divine Liturgy at this point. Cfr. Letter of Sacred Congregation, ibid., n. 145.

148. When the time approaches, the priest, together with the two deacons, enters the church and they make three small bows together before the royal doors facing east (the altar). Then they do everything as in the Liturgy with the ministry of one deacon, both (deacons) answering the priest. After the prayer: "Hospodi nizposli ruku Tvoju...." the priest and likewise the deacons bow toward the right and left choirs,(82) and thus they enter the sanctuary: the priest and the first deacon through the southern door and the second deacon through the northern, saying: "Vnidu vo dom Tvoj...." Having entered into the sanctuary, they make three small bows before the holy altar, and the priest kisses the Holy Gospel, the deacons the holy altar, and all of them, if it be the custom, the hand cross placed on the altar. After vesting, the deacons wash their hands and prepare everything for the Prothesis. Only the first deacon says. "Blahoslovi, Vladyko," and the rest; the proskomidia is performed as usual.

149. After the apolysis (otpust) of the Proskomidia, the deacons incense the Prothesis with three swings. Then, together with the priest, they come before the holy altar saying quietly: "Vo hrob'i plotski...." and the rest. They incense it (the holy altar) together from the front part; then the first deacon the right side of the holy altar and the second deacon the left; again, both of them from the east; then the absidial image and the other images of the sanctuary: the first deacon the Cross and the second deacon the icon of the Theotokos, if these are behind the holy altar. Then they leave the sanctuary: the first deacon through the southern door, the second deacon through the northern door. They come before the royal doors(83) and incense the images of the iconostas: the first deacon begins from the icon of the Saviour, and the second deacon from the icon of the

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(82) Cfr. footnote (30)
(83) The royal doors are opened before the incensing and remain open throughout the entire Divine Liturgy. Cfr. footnote (39)

Theotokos. Then the first deacon the right choir and the second deacon the left choir.(84) They incense the people, one from the right and the other from the left: either from the solea, or if it be the custom, by proceeding down the aisle of the church to the narthex.(85) Then they enter the sanctuary: The first deacon through the southern door, the second deacon through the northern. Again, they incense with three swings the holy altar, only from the front part, and also the celebrant.

150. Then, having returned the thurible to the servers, both approach the priest and do everything as it is performed in the Liturgy with the ministry of one deacon. The first deacon exits through the southern door and the second through the northern, and having taken their place before the royal doors, they make three small bows, saying quietly thrice: "Hospodi, ustňi moji otverzeši...." Following this, the first deacon begins to say: "Blahoslovi, Vladyko."

151. The first deacon says the Great Ektenija.(86) When the first antiphon or typica is sung by the cantors. (The first deacon) having made a small bow, departs from his place and stands before the icon of Christ, holding the orar with the three fingers of his right hand, as usual.

The antiphon being completed, the second deacon, from his customary place, says: "Paki i paki...." When the second antiphon or typica is sung by the cantors, he stands before the icon of the Thectokos and does in like manner what the first deacon did during the first antiphon.

The second antiphon being completed, the choir sings: "Slava....i nyňi.... Jedinorodnyj Syne...." The priest, however, says nothing, nor does he or the deacons make a bow at "voplotitisja."

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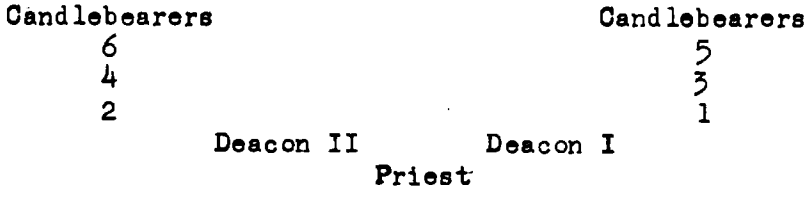
(84) Cfr. footnote (43)
(85) Cfr. footnote (44)
(86) Cfr. footnote (48)

Then the first deacon returns to his usual place and says: "Paki i paki..." The Ektenija being completed, both return to the sanctuary: the first through the southern door, the second through the northern, and they stand at the priest's right and left.

152. When the cantors, singing the third antiphon or the beatitudes, come to "Slava.." or the last verses of the beatitudes, the priest and the deacons make three small bows. Then the priest gives the Holy Gospel to the first deacon and lets his felon hang freely. The priest and the first deacon go around the holy altar from the right side, while the second deacon accepts the thurible. All exit through the northern door preceded by the candlebearers. First proceeds the second deacon incensing, then the first deacon carrying the Gospel, and finally comes the priest. When they come to the royal doors, the candlebearers stand facing one another: one close to the icon of the Theotokos and the other close to the icon of the Saviour. The first deacon on the right side, the second on the left. The priest stands in the center behind them.



At The Small Entrance

The first deacon says: "Hospodu pomolimsja." and the priest quietly recites the prayer of the Entrance. The prayer being completed, the first deacon, pointing to the east with his right hand, says to the priest: "Blahoslovi, Vladyko, svjatyj vchod." The priest blesses, and then the first deacon gives the Holy Gospel to be kissed. The last verse of the antiphon or the beatitudes being completed, the second deacon proceeds to the center, and the first deacon, standing behind him says: "Premudrost', prosti." Then all enter the sanctuary. The second

deacon returns the thurible. The first deacon places the Holy Gospel upon the altar.

153 When the cantors come to the last tropar, the first deacon says: "Blahoslovi, Vladyko, vremja trisvjataho." The priest: "Jako svjat jesi...." The first deacon says: "I vo v'iki v'ikov."(87) While the Trisagion is sung, the priest himself and the deacons say it. Then proceeding with the deacons to the absidial throne, he says: "Blahosloven hrjadyj...." The first deacon: "Blahoslovi, Vladyko, hornoje s'dališče."(88)

154. The Trisagion hymn being completed, the deacons approach near the holy doors, and the first deacon says: "Vonm'im." The priest: "Mir vs'im" The second deacon: "Premudrost' vonm'im." After the prokimen, the first deacon: "Premudrost'," The title of the Epistle having been said by the lector, the second deacon: "Vonm'im."

Towards the end of the reading of the Epistle, the deacons, together with the priest return before the holy altar.

The reading of the Epistle being completed, the priest says: "Mir Ti." The first deacon: "Premudrost', vonm'im."

155. While the "Alliluja" is sung, the deacons, having taken the thuribles(89) and placed incense into them, they approach the priest, saying: "Blahoslovi, Vladyko, kadilo." Having received the blessing, they both together incense the holy altar first of all from the front, then the first deacon the right side, the second deacon the left, and again both together from the east, then the absidial image and the

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(87) The deacon goes close to the royal doors and turned towards the people and elevating the end of his orar with the three fingers of his right hand, he says: "I vo v'iki v'ikov." Ofr. "Ordo Celebrationis," pg. 60, n. 123.

(88) During the "Slava..." the priest together with the deacons, makes a small bow before the holy altar. The first deacon says: "Poveli, Vladyko." and they all depart to the absidial throne. The rubrics do not mention any crisscrossing. While they are proceeding, the priest says: "Blahosloven hrjadyj.." When they reach the absidial throne, the first deacon says: "Blahoslovi, Vladyko, hornoje s'idališče," and after the blessing of the priest, they take their proper places; viz., the priest to the southern side of the throne, the first deacon at the priest's left and the second deacon on the northern side of the throne.

(89) This incensing takes place during the reading of the Epistle; cfr. ft.note (54)

other images of the sanctuary. Then the second deacon the prothesis, and both (incense) the rest as is the custom.(90)

Then the deacons, having surrendered the thurible in the usual place, approach the priest, and the first deacon says in a loud voice: "Blahoslovi, Vladyko, blahov'istitel'a svjataho Apostola...." The priest: "Ioh molitvami..." and gives him the Holy Gospel. The first deacon passes through the royal doors and stands either on the ambo or a little to the front of the royal doors in the established place, and there he places on the analogion the Holy Gospel, which he reads facing the people. The second deacon exclaims f r o m t h e s a n c t u a r y: "Premudrost', prosti, uslyšim svjataho Jevanhelija." The priest: "Mir vs'im."(91) The first deacon: "Ot (imja rek) svjataho Jevanhelija čtenije." The second deacon: "Vonm'im." The reading of the Gospel being completed, the priest says to the first deacon "Mir ti blahov'istvujuščemu." The first deacon, having come up to the royal doors, returns the closed holy Gospel to the priest.(92) The holy doors are closed.(93)

156. Then the deacons, having exited through their doors, stand in their customary place, and the first deacon begins: "Rcem vsi...."(94) Then the second deacon: "Pomolitisja ohlašennij...." The first deacon "Jelicy ohlašenniji izydite." The second: "Ohlašenniji, izydite." And again the first deacon: "Jelicy ohlašenniji, izydite: ohlašenniji izydite: jelicy ohlašenniji, izydite: da nikto ot ohlašennych...." The choir: "Hospodi pomiluj." The first deacon: "Zastupi, spasi,

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(90) For the manner of incensing at this point, consult footnotes (54) and (55).
(91) This blessing is omitted. Cfr. footnote (56)
(92) The deacon enters the sanctuary through the royal doors and gives the Gospel to the priest. Then both deacons make due reverence and the first deacon exits through the southern door and the second deacon through the northern. When both have reached their customary place, the first deacon begins the Ektenija.
(93) The doors remain open throughout the entire Divine Liturgy. Cfr. footnote (39).
(94) Cfr. footnote (59)

pomiluj...." "Premudrost'!" The second deacon: "Paki i paki....Zastupi,spasi, pomiluj....Premudrost'!" Then both enter through their doors into the sanctuary. The holy doors are opened.(95)

157. While the Cherubic Hymn is being sung, the deacons, having taken the thuribles, place incense into them, and having received the blessing, incense the holy altar, the sanctuary and the rest as was said above (cfr. no. 149) while reciting the 50th Psalm.

The incensing being completed, the deacons stand on their respective sides of the priest, and holding the thuribles on the ring finger of their left hand and elevating their hands on high with the priest, they say together the Cherubic Hymn thrice and make a small bow after each recitation.

Then, where there is the custom, the priest kisses the holy altar and the hand cross, the deacons the edge of the holy altar; and the deacons preceding, they depart directly to the table of Proskomidia. There the priest, having taken the thurible from the first deacon, incenses the holy gifts.

The first deacon says to the priest:: "Vozmi, Vladyko." The priest, having taken the great veil, gives it to the second deacon, who holds the thurible with the ring finger of his right hand, and (the priest) says: "Vozd'ižite ruki vaša...."

Then the priest, having taken the holy diskos, places it on the head of the first deacon, who holds the diskos to his forehead with both hands, holding at the same time the end of the orar with his l e f t h a n d. The priest himself takes the chalice. Then all of them, preceded by the candlebearers, exit through the northern door. The second deacon, who exits first, exclaims: "Vs'ich vas pravoslanych christijan...." After him, the first deacon repeats the same. The priest then exclaims: "Svjatijšaho vselenskaho...."

The deacons, having entered just a little into the sanctuary through

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(95) Cfr. footnote (39)

the holy doors, stand facing one another: the second on the left and the first on the right. The priest, after saying:"....vs'ich vas...." enters into the sanctuary and proceeds with the deacons and places the chalice upon the holy altar. Having taken the holy diskos from the first deacon, he places the same upon the holy altar to the left of the chalice. He takes the great veil from the second deacon, incenses it over the thurible and covers the holy gifts. Then, having taken the thurible from the hands of the second deacon, he incenses the holy gifts.

While these things are done, the holy doors are closed,(96) and then follows the usual dialogue between the priest and both deacons. Having made reverence to the priest, the deacons exit through their doors and stand in their usual place. The first deacon says: "Ispolnim...."

158. The second deacon: "Vozl'ubim druh druha...." The deacons, just as the priest, make three small bows at the place in which they stand. The deacons kiss one another on the left shoulder.(97)

The first deacon exclaims: "Dveri, dveri...." The deacons as well as the priest do not make any bow at "i voplotivšahosja."

The first deacon: "Staňim dobr'i...."

The deacons, having made a small bow, enter the sanctuary through their doors and stand at their respective sides of the priest. The first deacon, if need be, having taken the ripidion or the small folded veil, reverently fans the holy gifts.

At the triumphal hymn (Poh'idnuju p'isň....), the second deacon, having taken into his right hand the asterisk, touches the holy diskos as was said above, and kissed the asterisk, he places it upon the holy altar.

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(96) The royal doors remain open throughout the entire Liturgy; cfr. footnote (39)
(97) The rubrics in the Liturgikon clearly express that the deacons first kiss their orar where there is the image of the Cross, and then they kiss one another on the left shoulder. (Cfr. Roman edition of Liturgikon, 1940) The first deacon says: "Christos posred'i nas." The second answers: "I jest', i budet."

159. While the words of consecration are being said, the deacons with the priest, point with their orars to the holy diskos, then the holy chalice.

After the consecration of the holy bread as well as of the holy chalice, the deacons profoundly adore together with the priest, making the sign of the Cross.

After the priest has quietly said the prayer; "Pominajušče ubo...." the first deacon takes the holy diskos with his right hand and the second deacon the holy chalice with his right hand, so that the right hand of the first deacon lies over the right hand of the second deacon. Then they raise the holy gifts a l i t t l e, making a sign of the cross over(98) the iliton, and the priest exclaims: "Tvoja ot Tvojich...." The diskos and chalice having been laid down, the priest and deacons again make a small bow. Then the priest says quietly the prayer: "Ješče prinosim...." In the meantime, the first deacon fans the Holy Gifts, if need be.

The prayer having been finished, the first deacon puts aside the ripidion or veil, and both deacons approach closer to the priest, who together with them makes three small bows before the holy altar. Then the first deacon, pointing with his orar towards the Holy Bread: "Blahoslovi, Vladyko, svjatyj chl'ib." After the blessing, the deacons say: "Amiň."

And again the first deacon, pointing with his orar towards the holy chalice: "Blahoslovi, Vladyko, svjatuju času." The deacons respond to the blessing: "Amiň."

And again the first deacon pointing his orar to both Holy Gifts says: "Blahoslovi, Vladyko, oboja." After the blessing, the deacons: "Amiň, amiň, amiň." And with head bowed to the priest, both deacons step back to the place where they previously stood, and the first deacon, having taken the ripidion, fans the Holy Gifts just as before, if need be.

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(98) The sign of the Cross here is made horizontally over the iliton and not vertically. Cfr. "Ordo Celebrationis," pg. 70, n. 135; also cfr. Bp. Ol. 13.

160. While "Dostojno jest'...." is sung by the cantors, the deacons incense the holy altar from the sides and from the East, each one from his side.(99) and they make a commemoration of the dead whomsoever they wish.

And after: "Vo pervych pomjani, Hospodi...." the deacons make a commemoration of the living.

After the exclamation: "I da budut milosti...." the deacons, having made a small bow and taken leave from the priest, they exit through their doors and stand in their customary place. The second deacon says: "Vsja svjatyja...." After the priest has said: "Mir vs'im,"(100) the choir: "I duchovi tvojemu." The second deacon exclaims: "Hlavy vaša Hospodevi priklonite."

While the priest says quietly the prayer: "Vonmi, Hospodi...." The deacons, standing before the holy doors, gird themselves with the orar in the form of a Cross, if they have not previously done this during the Lord's Prayer.

After the priest has uncovered the chalice, he and in like manner the deacons in their place, makes three small bows,(101) saying quietly: "Bože milostiv budi mňi hr'snomu."

The first deacon exclaims: "Vonm'im."

The deacons enter the sanctuary through their doors, and standing at their respective sides of the priest, they make a small bow. The first deacon says: "Razdrobi, Vladyko, svjatyj chl'ib."

After the fraction of the Holy Bread, the first deacon says: "Ispolni, Vladyko, svjatyj potir." And after the commixture, the same (deacon) says: (where there is the pouring of warm water)(102) "Blahoslovi, Vladyko, teplotu."

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(99) The deacons do not incense the altar from the front at this time because it has just been incensed from the front by the priest himself.

(100) The deacons remain on the ambo facing the altar and accept the blessing of the priest by slightly bowing their head and shoulders while making the sign of the Cross. Cfr. Bp. 01.

(101) A sign of the Cross is made with each of these bows.

(102) The use of warm water is excluded in our diocese. Cfr. footnote (71)

and pouring a little of water, he adds:: "Teplota v'iry...."

161. The priest invites the deacons to receive Holy Communion, saying: "Dijakoni pristupite." And Communion is administered to the deacons according to the custom (Cfr. 140 and 141).

After the Communion of the priest and the deacons, the first deacon carefully removes the particles from the diskos into the chalice, and if Communion is not to be given to the faithful, they do everything as was stated in the Order of the Liturgy with the Ministry of One Deacon (cfr. n. 142). If Communion is to be given, they do everything in the first manner described above except that the priest gives the veil and the lention to the second deacon before Communion.

162. After the incensing, the priest returns the thurible to the second deacon and places the holy diskos with the folded asterisk and the folded veils upon his (the second deacon's) head. The second deacon, holding them to his forehead and looking towards the doors but saying nothing, proceeds between the holy altar and the holy doors straightway to the table of Proskomidia upon which he places the diskos (with the veils) and there he awaits the priest. The priest, having made a small bow and taken the holy chalice, departs, as prescribed, to the table of Proskomidia, while the second deacon incenses the Holy Gifts and the priest.(103) The prayer: "Ispolnenije zakona...." having been said by the priest, the second deacon consumes, with fear and full caution, the Holy Gifts which remain after Communion, and then he rearranges his orar.

163. The first deacon, having rearranged his orar as is prescribed, exits through the northern door, and standing in his usual place, he says:: "Prosti prijimše...." After the exclamation: "Jako Ty jesi osvjaščenije naše...."

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(103) Cfr. footnote (78)

the priest says: "So mirom izydem." The choir: "O imeni Hospodni." The first deacon: "Hospodu pomolimsja." The choir: "Hospodi pomiluj."

While the post-ambonial prayer is being said, the first deacon stands at the right, pointing with his orar to the icon of the Saviour. After the prayer, he enters the sanctuary through the southern door. Finally, the Apolysis being made according to prescription they all unvest.

VII.

ORDER OF THE OFFICE OF THE PRESANCTIFIED GIFTS

216. During the holy and great Lent (Četyredesjatnica), at the Proskomidia of the Divine Liturgy of Sunday or the day which immediately precedes the Office of the Presanctified, besides the bread to be consecrated that day, there are prepared other breads for the number of Presanctified Liturgies to be celebrated on the following days. The priest, after he has cut, immolated and pierced the first bread, performs the same ceremonies over the other breads, saying for each one: "Vo vospominanije...." and "Jako ovča...." and "Žretsja...." and "Jedin ot vojin...." He places them on the diskos, one next to or upon the other. Then he pours wine and water into the holy chalice reciting the rest as usual, and he finishes the Proskomidia according to prescription.

217. When, however, the breads are to be blessed at the invocation of the Holy Spirit, he says: "I sotvori ubo chl'ib sej...." in the singular and not plural, for Christ is One.

218. At the elevation, he elevates all the consecrated Breads together; he breaks only the first Bread and drops the particle into the chalice and pours warm water, where this infusion is made. After this he takes the other Holy Breads and places them in the artophorium (tabernacle).

219. Then the priest continues the prayers according to the usual rite, communicates and completes the Sacrifice according to prescription.

1. With The Ministry Of One Deacon

220. For the reading of the Hours (Časy) the priest, vested with the Epitrachil over the outer vestment(104) and standing before the royal doors, begins to say: "Blahosloven Boh naš...." The lector: "Amiň." "Carju nebesnyj...." and that which follows. After "Otče naš...." the priest, having said the exclamation, enters the sanctuary through the southern door. The third, sixth, and ninth hours, and also the Typica (Ob'idnica) are read.

221. Near the end of the Typica, the priest and the deacon clothe themselves with the sacred vestments as usual,(105) but say nothing for any of the vestments except: "Hospodu pomolimsja."

222. After the lector has completed the Typica saying the Trisagion, Otče naš....Hospodi pomiluj (12), the prayer "Vsesvjataja Trojce...." the royal doors are opened. The priest: "Premudrost'" The choir: "Čestnijšuju cheruvim...." The priest: "Slava Tebi, Christe Bože...." The choir: "Slava....i nyňi....Hospodi pomiluj (thrice) Blahosiovi," and the priest makes the Apolysis (Otpust) in which he commemorates the titular saint of the Church and the saint of the day. The royal doors are closed again.

223. The priest, assisted by the deacon, makes three small bows before the holy altar, saying only: "Bože milostiv budi mňi hr'išnomu." The Holy Gospel, the altar, and the hand cross are kissed as was stated above. Then the deacon, having taken leave from the priest,

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(104) Outer vestment, i.e., the "rjasa." (Cfr. Ordo Celebrationis, p. 10. n. 23)

(105) The priest and the deacon fully vest themselves as for the Divine Liturgy.

exits through the northern door, and standing in his customary place, makes three small bows saying nothing, and then exclaims: "Blahoslovi Wladyko." The priest, standing before the holy altar, makes a sign of the Cross over it with the Holy Gospel and says with a loud voice: "Blahoslovenno Carstvo Otca...." The choir: "Amiň." And immediately the lector: "Prijdite poklonimsja.... (thrice)" and then he reads the initial psalm (Blahoslovi Duše moja....)

224. The deacon returns to the sanctuary through the southern door. The priest, standing before the royal doors, recites the prayers of Light (Svʻitilʻničnyja, večernija) from the fourth to the eighth (inclusive), because he says the first three later during the Antiphons.

225. Toward the end of the initial psalm, the priest returns to the sanctuary through the southern door. The deacon, having exited through the northern door and standing in his usual place, says the Great Ektenija. After the exclamation, having made a small bow, he enters the sanctuary through the southern door. The lector begins with the 18th Kathisma of the Psalter; small bows are made at the Allilluja. When the "Slava...." is said in each of the antiphons, the deacon, having exited from the sanctuary through the northern door and standing in his usual place, says the small Ektenija while the priest says quietly the first, second, and third prayers of Light The small Ektenija being completed, the deacon returns to the sanctuary through the southern door and the priest

makes the exclamation as usual.(106)

226. At the beginning of the stichology (first antiphon of the 18th Kathisma), if the Presanctified Ahnec is preserved in the artophorium on the holy altar, the transfer to the table of Proskomidia is made thuswise: The holy diskos, asterisk, and small veil are brought to the holy altar by the deacon. The priest kisses the Holy Gospel and places it to the right on the holy altar. Then he places the holy diskos on the left side of the unfolded iliton and having opened the artophorium, he makes a small bow. Having taken the receptacle or pyx in which the Ahnec is kept, he places it in the center of the iliton, and having taken the Presanctified Bread from it, places It (the Presanctified Bread) upon the holy diskos with the greatest reverence and also the particles necessary for giving Communion to the faithful. Having replaced the receptacle or pyx into the artophorium, he closes the artophorium. After he

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(106) Each Kathisma is divided into three antiphons and each of these antiphons concludes with: "Slava....i nyňi....Alliluja (3) Slava Tebi Bože (thrice)." The first antiphon of the 18th Kathisma follows the Great Ekteníja. When the "Slava." of the first antiphon is begun, the deacon exits from the sanctuary to sing the first small Ektenija, during which the priest says the prayer of the first antiphon: "Hospodi ščedryj i milostivyj...." After the vozhlas: "Jako Tvoja deržava." follows the second antiphon of the 18th Kathisma. The deacon reenters the sanctuary through the southern door during this antiphon, and when the lector comes to "Slava...." once again the deacon exits from the sanctuary through the northern door to sing the second small Ektenija, during which the priest takes the prayer of the second antiphon: "Hospodi, da ne jarostiju..." After the vozhlas: "Jako blah i čelov'ikol'ubec.." follows the third antiphon of the 18th Kathisma. The deacon reenters the sanctuary through the southern door during this antiphon, and when the lector comes to "Slava..." he again exits through the northern door to sing the third small Ektenija, during which the priest takes the prayer of the third antiphon: "Hospodi Bože naš, pomjani..." After the vozhlas: "Jako Ty jesi Boh naš..." the choir sings: "Hospodi, vozzvach." and the deacon reenters the sanctuary and incenses according to the prescription.

has placed the holy diskos in the center of the iliton and incensed the asterisk and the small veil, he covers it (the diskos). Having taken the thurible, he incenses around the holy altar, the deacon preceding with a burning candle. Having returned before the holy altar and having surrendered the thurible to the deacon, he (the priest) adores profoundly, making a sign of the Cross upon himself. Then with both hands he takes the covered holy diskos and holding it to his forehead, thus he proceeds from the r i g h t s i d e of the holy altar to the table of Proskomidia, the deacon preceding with a burning candle and incensing.

227. He places the holy diskos upon the unfolded iliton on the table of Proskomidia. Then he pours wine and water into the chalice as prescribed, but he says nothing. After he has incensed the veil of the chalice over the thurible, he covers the chalice with it and then with the great veil, which he incenses in the same manner, he covers the diskos and the chalice saying nothing except: "Molitvami svjatych otec našich, Hospodi Isuse Christe Bože naš, pomiluj nas."(107) Having made a profound adoration, the priest and deacon return to the holy altar. There the priest replaces the book of Holy Gospels upon the folded iliton.

228. If the Presanctified Ahnec is kept in an artophorium placed upon the table of Proskomidia, then in the beginning of the stichology (first antiphon of the 18th Kathisma), the priest, with the deacon, goes to the table of Proskomidia. Both having made a small bow, the priest opens the artophorium and having made a small

(107) In the meantine, the deacon surrenders the candle and thurible to the server.

bow again, he incenses the Presanctified Holy Gifts with three swings. Then having taken the Presanctified Bread from the artophorium, he places it upon the holy diskos with the greatest reverence. He pours wine and water into the holy chalice as usual, but says nothing. Having taken the thurible, he incenses the asterisk and veils and then covers the diskos and the chalice with their veils and then with the great veil, saying nothing except: "Molitvami svjatych otec..." Having made a profound adoration, he returns to the holy altar.

229. If he sees it more convenient, the priest performs the rite of placing the Ahnec on the diskos when the first antiphon is read; the rite of incensing while the second antiphon is read; and the rite of transferring the Presanctified Gifts while the third is read.

230. If it is forseen that many faithful will come for Communion so that the Presanctified Bread (Ahnec) alone will not suffice, the priest places on the diskos a sufficient number of previously consecrated particles, and upon them he places the Holy Ahnec Itself.

231. The stichology being completed,(108) the choir begins the psalm: "Hospodi vozzvach...." and the deacon incenses according to prescription (Cfr. n. 33).(109) He incenses the Presanctified Gifts thrice, each time with three swings.

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(108) I.e., the third antiphon is followed by the third small Ekteneija and after the vozhlas: "Jako Ty jesi Boh naš...." the choir begins: "Hospodi vozzvach...."

(109) The deacon incenses the four sides of the altar as usual, and then the Presanctified Gifts on the Prothesis (incensing three times with three swings each time), then the absidial image, the priest, and then having exited through the northern door, he incenses the iconostas and the people. He reenters the sanctuary through the southern door.

232. When the "Slava....i nyni...." is sung, the holy doors are opened and the Entrance takes place as usual; then the deacon incenses.(110) If the Gospel is to be read, the deacon performs the Entrance with the Gospel.(111)

233. After the deacon has said with a lowered voice: "Hospodu pomolimsja," the priest says quietly the Entrance prayer ("Večer i zautra i poludne....") with its conclusion ("Jako podobajet Teb'i....") and the stichiri being completed, the deacon exclaims: "Premudrost', prosti." The choir: "Sv'ite tichij...." And they enter the sanctuary. Then the deacon exclaims a t t h e d o o r s : "Voňm'im." The priest, turned towards the people and blessing: "Mir vs'im." The deacon: "Premudrost', voňm'im." The choir sings the prokimen of the paremia. The deacon: "Premudrost'." The lector, standing in the center between the two choirs and facing East: Bytija Čtenije." The deacon: "Voňm'im." The lector reads the first paremia. The choir sings the second prokimen.

234. Immediately after the second prokimen, the deacon exclaims, turning towards the priest: "Povelite." The priest, taking with both hands the burning candle together with the thurible, stands before the holy altar facing East and while making the sign of the Cross, he exclaims: "Premudrost', prosti." Then turning to the West, to the people, again he makes the sign of the Cross, saying with a loud voice: "Sv'it Christov prosv'ičajet vs'ich." This having been said, all who are in the sanctuary and in the church make three great me-

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(110) This incensing takes place during: "Sv'ite Tichyj...."
(111) A Gospel is read at the Presanctified Liturgy whenever the patronage of the Church is celebrated or some Polijelejnyj Saint occurs, and during Holy Week. On such days, the deacon carries the Gospel and the thurible for the Entrance.

tanias. And again the priest, turning to the East, surrenders the candle and thurible to the server. The lector: "Pričtej čtenije." The deacon: "Voňm'im." The royal doors being closed, the second paremia is read.

235. The second paremia being completed, the priest says to the lector: "Mir ti." The deacon: "Premudrost', voňm'im." Then the deacon, taking the burning candle, approaches the priest.

The lector, who stands in the center between the two choirs, or preferably the priest, who stands in the sanctuary before the holy altar and incenses, sings: "Da ispravitsja molitva moja...." After this versicle has been sung by the lector or by the priest, it is repeated by the choir.

Then again the lector or the priest, who now preceded by the deacon, goes and stands at the southern side of the holy altar and there incenses and sings the first versicle of psalm 140: "Hospodi, vozzvach ko Tebi...." The choir repeats: "Da ispravitsja molitva moja...."

Again the lector or the priest, who preceded by the deacon, goes and stands at the eastern side of the holy altar and there incenses and then sings the second versicle of the psalm: "Položi, Hospodi, chranenije...." The choir repeats: "Da ispravitsja...."

Again the lector or the priest, who preceded by the deacon, goes and stands at the northern side of the holy altar and there incenses and then sings the third versicle of the psalm: "Ne ukloni serdce moje...." The choir repeats: "Da ispravitsja...."

Again the lector or priest, who preceded by the deacon, goes and stands before the holy altar, there incenses and then sings:

"Da ispravitsja molitva moja, jako kadilo pred Toboju." and the choir concludes: "Vozd'ijanije ruku mojeju žertva večerňaja."

236. It is to noted that when the lector or priest sings: "Da ispravitsja...." or some other versicle, the priest incenses the holy altar with three swings at the beginning and at the end of each versicle which he sings, and during that time, the choir and the people pray on bended knees. When the choir sings, the priest, who surrenders the thurible to the server, and the others who are in the sanctuary likewise pray on bended knees. At the end, all make three great metanias.

237. If the feast of some Saint or the titular patronage of the church occurs during these days of Lent, then the royal doors are opened and the deacon says: "Voňm'im." and the lector reads the prokimen of the Epistle. Then the Epistle and the Gospel are read as prescribed.(112)

238. The holy doors are closed(113) and the deacon, having taken leave from the priest, exits through the northern door, and standing in his usual place, says the Ekteníja: "Rcem vsi...." and everything is performed as prescribed until the exclamation of the prayer for the catechumens, after which the priest, having removed

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(112) Following the three great metanias after the final "Da ispravitsja...." the royal doors are opened for the reading of the Epistle and Gospel (if they are to be read). Incensing is performed during the Epistle as at the Divine Liturgy. (Cfr. Letter of Sacred Congregation, n. 125.)

(113) The royal doors remain open throughout the remainder of the Presanctified Liturgy. (Cfr. Letter of Sacred Congregation, ibid., n. 118.)

the Gospel, unfolds the iliton upon the holy altar.

239. From Wednesday in the middle of the great Lent,(114) after the exclamation: "Da i tiji s nami...." the deacon dismisses the catechumens and invites to prayer those who are prepared for holy baptism: "Jelicy ohlašenniji, izydite: ohlašenniji, izydite: jelicy ko prosv'ičeniju, pristupite: pomolitesja, iže ko prosv'ičeniju." This is said in every Presanctified Liturgy even if a Feast day occurs, excepting Saturday and Sunday. The prayers for the faithful follow as prescribed.

240. After the exclamation: "Po daru Christa Tvojeho...." the choir: "Amiň." and then the hymn: "Nyňi sily nebesnyja...." The deacon, having returned to the sanctuary through the n o r t h e r n door, opens the royal doors and, having taken the thurible, he incenses with three swings only the front part of the holy altar; after this, the table of Proskomidia and then the priest. Then he stands before the holy altar at the priest's right, holding the thurible with the ring finger of his left hand. The priest and the deacon, with hands elevated on high, say together: "Nyňi sily nebesnyja...." (thrice), and they make a small bow after each recitation.

241. Then they depart directly to the table of Proskomidia. There the priest, having taken the thurible, incenses with three swings the Presanctified Gifts, saying nothing. And having taken the great veil, he places it on the deacon's left shoulder. After this, he takes the veiled holy diskos with his right hand and holds

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(114) I.E., Wednesday following "Krestopoklonnaja Ned'il'a."

it to his forehead, and the chalice with the wine into his left hand before his breast.

242. If the diskos lacks a stem base, the priest puts it upon the veiled chalice which he holds in his left hand, and with his right hand he sustains the veil over the holy diskos, and he elevates the chalice and the diskos to his forehead.

243. They exit from the sanctuary through the northern door. The deacon precedes and incenses the Holy Gifts walking backwards. While they are progressing thus, they say nothing. After having entered through the holy doors into the sanctuary, the priest places the holy diskos to the left on the holy altar and the chalice to the right. The small veils having been removed from the diskos and the chalice, he places them aside on the holy altar. With the great veil, which he takes from the deacon's shoulder and incenses over the thurible, he covers the Holy Gifts saying nothing but incensing the Holy Gifts only with three swings. The hymn: "Nyňi sily nebesnyja...." having been completed by the cantors, all make three great metanijas. Then the royal doors and its curtain are closed.(115)

244. The deacon, having shown reverence to the priest, exits through the northern door, and standing in his usual place, he says: "Ispolnim....Zastupi, spasi, pomiluj...." The priest says the exclamation: "I spodobi nas, Vladyko...." and the people: "Otče naš...." The deacon arranges the orar in the form of a Cross just as in the Liturgy of St. John Chrysostom.

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(115) The doors remain open here. (Cfr. footnote 113.)

245. The bowing of the head is made as prescribed, and after the prayer: "Voňmi, Hospodi Isuse Christe...." the priest and the deacon make three small bows.(116) Then the priest does not uncover the Holy Gifts, but placing his hand under the great veil and touches the life-giving Bread with fear and veneration. "Voňm'im" having been said by the deacon, he (the priest) exclaims: "Preždeosvjaščennaja svjataja svjatym."

Then the priest removes the great veil, which he places aside folded, and also the asterisk. The deacon enters the sanctuary through the southern door, and standing at the priest's right and having made a small bow, he says: "Razdobri, vladyko, svjatyj chl'ib." The priest breaks It and places the four parts on the diskos just as is done in the Liturgy of St. John Chrysostom. He drops the particle having the letters IC into the chalice, saying nothing. The deacon pours a little warm water into the chalice, if this pouring takes place, but says nothing, and he steps aside a little. The choir sings the Communion versicle: "Vkusite i vidite...." and also the other versicle (kinonik - pričasten) if the Epistle and Gospel of some Saint or of the titular patronage of the Church were read.

246. The priest and the deacon receive the Holy Bread as prescribed. Then the priest absterges his fingers with the sponge if it is had.(117) And the sponge being kissed, he puts it in its proper place.

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(116) While bowing, they say: "Bože milostiv budi mňi hr'isnomu." (thrice). (Cfr. Liturgikon, Roman Edition, 1942.)

(117) The use of the sponge is left to the discretion of the Bishop. Its use is excluded in our diocese.

The deacon removes the particles from the holy diskos over the chalice,(118) saying nothing. And having made three small bows, and the curtain of the iconostas having been opened by the servers, he (the deacon) opens the royal doors. Then having received the chalice from the priest, he (the deacon) proceeds to the holy doors, and elevating the holy chalice, he shows it to the people saying: "Pristupite." The choir: "Blahoslovl'u Hospoda na vsjakoje vremja. Alliluja." The Communion of the faithful is performed as in the Liturgy of St. John Chrysostom. The priest, distributing the holy Bread, says the form proper to this Presanctified Office: "Čestnaho i presvjataho i prečistaho t'ila Hospoda i Boha...." The transfer of the holy diskos is made just as in the Liturgy of St. John Chrysostom. The priest, having made a small bow, and having taken the holy chalice, turned towards the doors and viewing the people saying silently: "Blahosloven Boh, prosv'ičajuščajaj i osvjaščajaj nas" the exclaims: "Vsehda nyňi i prisno...."

247. The rest is done as in the Liturgy of St. John Chrysostom. It must be noted, however, first: in the Apolysis of this Office, no author is mentioned; secondly: on the first three days of Great Week, the Apolysis of the Vespers of Palm Sunday is said: "Hrjadyj Hospod na vol'nuju strast' našeho radi spasenija Christos istinnyj Boh naš...."

The Presanctified Office being completed, the priest and deacon unvest saying nothing.

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(118) Cfr. Ordo Celebrationis, p. 132. n. 256.

2. With The Ministry Of Two Deacons

248. The reading of the Hours (Časy) and the Apolysis at the end of the Typica (Ob'idnica) having been completed, the royal doors are closed. The priest and the deacons make three small bows before the holy altar, saying only: "Bože milostiv budi mňi hr'išnomu." and they kiss the Holy Gospel, the edge of the holy altar, and the hand cross as prescribed. Then the first deacon, having shown reverence to the priest, exits through the northern door. After taking his usual place before the royal doors, he makes three small bows, saying nothing. Then he exclaims: "Blahoslovi, vladyko." The priest: "Blahoslovenno Carstvo Otca...." The choir: "Amiň." And the lector reads the initial psalm ("Blahoslovi duše moja....").

The priest, having exited through the northern door, recites the prayers of Light from the fourth till the eighth (inclusive). Towards the end of the initial psalm, the first deacon exits through the northern door and says the Great Ektenija. After the exclamation: "Jako podobajet...." the deacon returns into the sanctuary.

249. The first deacon ministers to the priest when he (the priest) places the Presanctified Ahnec on the diskos and transfers it to the table of Proskomidia. The second deacon, having exited through the northern door, says the first small Ektenija. The first deacon says the second. And again the second deacon the third.

250. The incensing at the psalm: "Hospodi vozzvach...." and the Entrance takes place just as it is ordinarily performed in Vespers with the ministry of two deacons (Cfr. n. 39).(119) After having

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(119) Cfr. footnote (109).

returned into the sanctuary, the first deacon exclaims from the royal doors: "Voňm'im." The priest, turned towards the people: "Mir vs'im." The second deacon: "Premudrost', voňm'im." The choir sings the prokimen of the first paremia. The first deacon: "Premudrost'." The lector: "Bytija Čtenije." The second deacon: Voňm'im." The lector reads the first paremia. Then the choir sings the second prokimen.

251. After the second prokimen, the first deacon exclaims, turning towards the priest: "Povelite." The priest, having taken the candle and the thurible, makes a sign of the Cross just as was said above. The lector: "Pritčej čtenija." The second deacon: "Voňm'im."

252. After the second reading of the Old Testament, both deacons proceed with the priest when he (the priest) incenses the holy altar and sings: "Da ispravitsja molitva moja...." with the versicles of psalm 140.

253. If the feast of some saint or the titular patronage of the church occurs, then the second deacon says: "Voňm'im" following the prokimen of the Epistle; the first deacon: "Premudrost'," and the title of the Epistle having been said by the lector, the second deacon: "Voňm'im."

The reading of the Epistle having been completed, the priest says: "Mir ti." The first deacon: "Premudrost', Voňm'im." And the Alliluja is sung.

The incensing before the Gospel takes place just as it is celebrated in the Liturgy of St. John Chrysostom with the ministry

of two deacons (Cfr. n. 155).(120) Then the first deacon: "Blahoslovi, vladyko, blahov'istitel'a...." The priest: "Boh molitvami...." and gives the Holy Gospel to him (the first deacon). The second deacon: "Premudrost', prosti, uslyšim svjataho Jevanhelija." The priest: "Mir vs'im."(121) The first deacon, standing either on the ambo or a little before the holy doors: "Ot....(imja rek)....svjataho Jevanhelija čtenije." The second deacon: "Voňm'im." and the rest as usual.

254. Following the reading of the Gospel, the deacons, having exited through their doors, stand in their customary place. The first deacon begins: "Rcem vsi...." Then the second deacon: "Pomolitesja ohlašenniji...." The first deacon: "Jelicy ohlašenniji, izydite," the second deacon: "Ohlašenniji, izydite." Again the first deacon: "Jelicy ohlašenniji izydite, da nikto ot ohlašennych, jelicy virniji...."

From Wednesday in the middle of the Great Fast,(122) they say thus: first deacon: "Jelicy ohlašenniji, izydite," the second deacon: "Ohlašenniji, izydite." And again the first deacon: "Jelicy ko prosv'iščeniju, pristupite: pomolitesja, iže ko prosv'iščeniju." The choir: "Hospodi pomiluj." The first deacon: "V'irniji, o iže ko svjatomu prosv'iščeniju hotovjaščichsja bratijach...." The priest the exclamation: "Jako Ty jesi prosv'iščenije naše...." The first deacon: "Jelicy ko prosv'iščeniju, izydite." The second deacon: Iže ko prosv'iščeniju, izydite." And again the first deacon: "Jelicy

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(120) This incensing is performed during the Epistle. (Cfr. footnote (112).

(121) This blessing is omitted. (Cfr. Letter of Sacred Congregation, ibid., n. 126.)

(122) I.E., Wednesday following "Krestopoklonnaja Ned'il'a."

ohlašenniji, izydite: da nikto ot ohlašennych, jelicy v'irniji...."

Then the first deacon: "Zastupi, spasi, pomiluj....Premudrost'" The second deacon: "Paki i paki....Zastupi, spasi, pomiluj....Premudrost'." And the deacons enter through their doors into the sanctuary.

255. While the hymn "Nyňi sily nebesnyja...." is sung, the royal doors are opened,(123) and the deacons, having taken the thuribles, incense with three swings the holy altar, only from the front part, then the table of Proskomidia and the priest. After this they stand at the priest's left and right, holding the thurible with the ring finger of their left hand, and with the priest, they recite thrice the hymn: "Nyňi sily nebesnyja...."

Then they depart straightway to the table of Proskomidia. There the priest incenses the Presanctified Gifts, and having taken the great veil, he places it upon the left shoulder of the first deacon, and they exit in the usual way; both deacons precede and incense the Holy Gifts by walking backwards.

256. After the holy diskos and the chalice have been placed upon the holy altar, the deacons, having exited through their doors, stand in their usual place. The first deacon says: "Ispolnim...." At the Lord's Prayer, the deacons gird themselves with the orar in the form of a Cross. The second deacon: "H l a v y n a š a H o s p o d e v i p r i k l o n i m...." After the three small bows, the first deacon exclaims: "Voňm'im." Following the exclamation of the priest: "Preždeosvjaščennaja svjataja svjatym." they return into the

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(123) Cfr. footnote(113).

sanctuary through their doors.

The first deacon: "Razdobri, vladyko, svjatyj chl'ib." The Communion of the Holy Bread is ministered to the deacons as prescribed. After the Communion of the priest and deacons, the first deacon removes the particles from the diskos over the holy chalice; he exclaims: "Pristupite."(124)

The rest is done as in the Liturgy of Saint John Chrysostom.

3. Without The Ministry Of A Deacon

257. When this Office is celebrated without the ministry of a deacon, the priest performs all that which is proper to the deacon, as was already stated above in the Order of Vespers and the Divine Liturgy of Saint John Chrysostom.

258. When he incenses the holy altar and transfers the Holy Gifts to the table of Proskomidia, the server, holding the burning candle, proceeds with him. The priest says the small Ektenijas and the exclamations insofar as it is possible, standing before the holy altar.

259. When "Da ispravitsja molitva moja...." is sung, the server precedes the priest with a burning candle.

260. In the Great Entrance, the servers, if they are present, face the northern door arranged in order, and accompany the Presanctified Anaec. When they have come together at the royal doors, they dispose themselves on both sides and then they return to their

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(124) The first deacon receives the chalice from the priest and proceeds to the royal doors. He elevates the chalice and shows it to the people saying: "Pristupite." (Cfr. Ordo Celebrationis, p. 126. n. 246.)

proper place.

4. With Concelebrating Priests

261. The rules of the concelebration of the Presanctified Office are the same as those in Vespers and in the Liturgy of Saint John Chrysostom.

The following things should be borne in mind:

Toward the end of the Typica (Ob'idnica), the concelebrants clothe themselves with the sacred vestments, saying for each only: "Hospodu pomolimsja."

The principal celebrant says the exclamations: "Jako podobajet Tebi...." "Jako milostiv...." "Po daru Christa Tvojeho...." "Jako Ty jesi osvjaščenije naše...." The others are said by the concelebrants according to order.

At "Da ispravitsja molitva moja...." the concelebrants remain in their place, departing a little from the holy altar when the principal celebrant passes, and they kneel and rise with him.

At the Great Entrance, the concelebrants carry nothing; however, the first concelebrant may carry the c h a l i c e before the principal celebrant.

S U P P L E M E N T

On the following pages are listed the prescribed ceremonies for the Celebration of the Divine Liturgy without the Ministry of a Deacon as found only briefly in paragraphs 164-174 of the "Ordo Celebrationis". Here, paragraphs 164-174 are combined with paragraphs 97-146 in which are listed the complete ceremonies for the celebration of the Divine Liturgy by the priest with the ministry of one Deacon. The ceremonies concerning the ministry of the Deacon as found in paragraphs 97-146 are eliminated.

Also included in this supplement are the prescribed ceremonies for the Celebration of the Divine Liturgy without Solemnity (LOW DIVINE LITURGY) as listed in paragraphs 175-185 of the "Ordo Celebrationis", and the prescribed ceremonies for the Concelebration of the Divine Liturgy as listed in paragraphs 186-215 of the "Ordo Celebrationis".

ORDER OF THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM AND ST. BASIL THE GREAT

97. According to the ancient usage of the Oriental Church, on one and the same holy altar, it is customary to celebrate only one Holy Liturgy on one and the same day. Nevertheless, it is permissable to depart from this regulation whenever for the utility of the people, the Divine Liturgy must be repeated. If, however, there should be one or more side chapels (parekklesia), then the more solemn Liturgy should be celebrated in the principle sanctuary, whereas the other liturgies will be fittingly celebrated in the side chapels.

98. It is not absolutely necessary that the Eucharistic bread be baked on the very day on which the Sacrifice is offered. The same bread may be preserved for several days and may even be used for several Liturgies as long as all the ceremonies of the Prothesis (Proskomidia) are performed on it or on its part by cutting the bread and extracting the Lamb and the particles as is prescribed. Nor is it necessary to always use five separate prosphoras since the Lamb and all the particles may be extracted from one and the same bread. The use of five prosphoras may be restricted, if desired, for the celebration of more solemn Liturgies.

99. When about to perform the Sacred Mystery, the priest ought first of all to be reconciled with everyone, nor should he have anything against anyone, and he should preserve his heart as much as he can from evil thoughts. He should observe the fast until the time of the celebration, and he should prepare himself with prayers for the Sacrifice.

100. When the time approaches, he enters the Church and makes three small

bows before the royal doors facing East (i.e., the altar).[1] The priest begins the "načalo obyčnoje" with "Blahosloven Boh naš...Slava Tebi, Boze naš, slava Tebi, Carju Nebesnyj...Svjatyj Bože...(3), Slava: i nyňi...Presvjataja Trojce...Hospodi pomiluj (3), Slava: i nyňi...Otče naš..." with the vozhlas "Jako Tvoje jest' Carstvo..." After this he recites: "Pomiluj nas...Slava.... Hospodi pomiluj nas...i nyňi...Miloserdija dveri..." Going to the icon of Christ, he venerates with a small bow and kisses it saying: "Prečistomu obrazu Tvojemu..."[2] Having made a bow before the royal doors, he venerates and kisses the icon of the Theotokos (Bohorodica) saying the tropar "Miloserdija sušči istočnik..."

101. The priest, returning before the royal doors and with his head inclined, recites the prayer: "Hospodi nizposli ruku Tvoju..." He then makes a bow and proceeds to enter the sanctuary through the southern door (to his right) saying: "Vnidu vo dom Tvoj..."

102 & 103. (103 & 104 only concern a Solemn Liturgy with the assistance of deacons).

Having entered into the sanctuary, he makes three small bows before the altar and then kisses the holy altar, the Gospel, and, if there be a custom, the hand cross laid upon the altar. After this, he goes to the place where the holy vestments are placed, on the right side of the sanctuary, and takes into his left hand the stichar and while making three small bows towards the east, he

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(1) The small bow consists in making the sign of the Cross over oneself while one slightly inclines his head and shoulders without extending his hand to the floor or even to his knees either before or after making the sign of the Cross. Cfr. "Ordo Celebrationis...iuxta recensionem Ruthenorum," Romae 1944, by authority of the Sacred Congregation for the Oriental Church; pg. 5, n. 11.

(2) The kissing of the icons may be omitted; cfr. Letter of Sacred Congregation for the Oriental Church, Protocol Number 908/48, Nov. 27, 1953, n. 100. Since the priest does not have to kiss the icons, he may simply face the icon and bow from the Ambo. These prayers before the Divine Liturgy must always be recited as is prescribed in all the liturgical books: cfr. Bp. n. 2, Qu. 3a, 3b.

quietly recites: "Bože milosti budi..."(3) He blesses it with his right hand saying: "Blahosloven Boh naš..." and he puts it on saying: "Vozradujetsja duša moja..." He then takes the epitrachil, blesses it, and while putting it on says: "Blahosloven Boh, izlivajaj..." Having taken the pojas, he girds himself saying: "Blahosloven Boh, prepojasujaj mja..." He places the narukavnici on his hands, and for the right one, he says: "Desnica Tvoja..." For the left one he says: "Ruci Tvoji..." After this he takes the Felon, blesses and kisses it saying: "Svjaščennicy Tvoji..."

106. The vesting may be performed in the sacristy.

107. Having clothed himself with the holy vestments, the priest proceeds to the table of Proskomidia and there he washes his hands saying: "Umyju vo nepovinnych..."

108. Then he makes three small bows before the table of Proskomidia and says: "Bože, milostiv budi mňi hr'išnomu. Iskupil ny jesi..." Then the priest begins: "Blahosloven Boh naš..." After this the priest, holding in his left hand the prosphora and in his right hand the holy lance, he makes with it three signs over the seal of the prosphora, and just as many times he says: "Vo vospominanije Hospoda i Boha..." And immediately he cuts down through the prosphora on the right side of the seal (the priest's left) and while cutting, he recites: "Jako ovča na zakolenije vedesja." On the left, he says: "Jako ahnec neporočen..." On the upper part of the seal he says: "Vo smireniji jeho..." and on the lower part: "Rod že jeho kto ispov'ist'." The priest then cuts off the Ahnec at the bottom from the right part of the prosphora and taking it out, he says: "Jako

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(3) The amice (naplečnik) of Latin form is excluded. "It is not, however, forbidden to place a cloth around the neck to avoid staining the vestments." Cfr. Letter of Sacred Cong., ibid., n. 105.

vzemletsja ot zemli život jeho." After having placed it inverted on the holy diskos (seal downwards) he cuts into it the sign of the Cross saying: "Žretsja ahnec Božij..." and he turns it upright with the seal upward, and with the lance he pierces the holy bread (ahnec) in the upper right corner where the letters IC are imprinted, syaing: "Jedin ot vojin..."(4)

109. Then the priest first gives a blessing upon the cruets of wine and water and then pours the wine and a small amount of water into the holy chalice.

110. Then the priest, having taken into his hand the second prosphora — if this and the other prosphoras are lacking, then the prescribed liturgical actions are performed over one and the same prosphora — he says: "Vo čest' i pamjat'..." and having cut out the particle, he places it at the right side of the holy bread (priest's left) near its center, saying: "Predsta Carica..." (The particle should be triangular in form.)

111. Thus having taken the third prosphora, he says: "Čestnych nebesnych sil bezplotnych," and having extracted the first particle, he places it on the left side of the holy bread (priest's right) beginning the first column. Then he says: "Čestnaho slavnaho proroka, predteči..." and he places the extracted particle below the first and then again he says: "Svjatych slavnych..." and thus he places the third particle below the second, completing the first column.

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(4) The liturgical bread must be fresh. It should be baked at least every week and preserved in the refrigerator. All the ceremonies and prayers pertaining to the cutting MUST BE OBSERVED. Cfr. Bp. n. 5.
N.B. The Proskomidia cannot be performed in the sacristy but must be performed on the Prothesis, which is placed on the left side of the sanctuary. The use of five prosphoras is not absolutely prescribed, for it is permitted to use only one prosphora for several Liturgies even though the seal of the Lamb is not impressed in its customary part. Nevertheless, the bread should be cut and the particles extracted as if the bread was whole and entire, thereby abolishing the use of so-called dried out hosts, and the abuse of having the Ahnec and particles previously prepared by the server. Cfr. "Ordo Celebrationis," pg. 47, n. 98; also Bp. n. 5.
If there are too many communicants, then the extra particles necessary for them may be cut in advance of the Proskomidia. Cfr. Bp. Cl. 2.

Next he says: "Iže vo svjatych otec..." and he places the fourth particle adjacent to the first particle thereby beginning a second column. Again he says: "Svjataho apostola, pervomučenika..." He places the fifth extracted particle below the first which is in the second column. Then he says: "Prepodobnych i bohonosnych..." and so extracting the sixth particle, he places that one below the second particle to complete the second column. After this, he says: "Svjatych i čudotvorcev bezsrebrenik..." and extracting the seventh particle, he places it on top beginning the third column. Then he says: "Svjatych i pravednych bohootec..." and he places the eighth particle below the first, and having extracted the ninth particle he says: "Svjataho (imja rek - jehože jest' chram i jehože jest' deň) i vs'ich svjatych..." and he places it at the end of the third column thereby completing it.

112. Then having taken the fourth prosphora, he says: "Pomjani, Vladyko čelov'ikol'ubče svjat'ijšaho..." and he places the extracted particle below the holy bread (Ahnec). Then he makes a commemoration for any of the living he may desire to remember, mentioning them individually and extracting a particle for each person and saying: "Pomjani Hospodi...(imja rek)"

113. He then takes the fifth prosphora and extracting a particle says: "O blaženňij pamjati i ostavleniji hr'ichov blažennym ktitorom svjataho chrama seho." Likewise he commemorates the bishop who ordained him (if he is deceased) and by name any other deceased whom he wishes. For each name he extracts an individual particle saying: "Pomjani Hospodi, dušu usopšaho raba Tvojeho (imja rek)." Then he says: "I vs'ich vo nadežd'i voskresenija..." After this he says: "Pomjani, Hospodi, po mnohim ščedrotam Tvojim, i moje nedostoinstvo..." and he extracts a particle. (This particle is placed at the end of the

first row.)[5] Let it be noted that additional particles may be added for the living and the deceased up until the Great Entrance.

114. The particles which are on the diskos are gathered below the Ahnec so that they may be secure and will not fall.

115-116. The priest then puts incense into the thurible[6] and blesses it[7] reciting the prayer of incense: "Kadilo Tebi prinosim..."[8] The priest incenses the asterisk (zvizda) (by holding it over the thurible) and then he places[9] it over the holy bread saying: "I prišedši zvizda..." Having incensed the first veil[10] in the same manner, he covers the holy bread and diskos saying: "Hospod' vocarisja..."[11] The priest, in the same manner, incenses the second cover and covers the holy chalice saying: "Pokry nebesa..." Then the priest, in the same manner, incenses the great veil called the aer (vozduch) and covers both the

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(5) The particle for the celebrant must not be placed between the two rows; it should be placed at the end of the row for the living. Cfr. Bp. n. 8.
N.B. All particles commemorating the living are placed in the first row, and those commemorating the deceased are placed in the second row. If the ordaining bishop is other than your proper Ordinary, his name is also to be mentioned among the living, and if your ordaining bishop is deceased, then mention his name among the deceased in the second row.

(6) The thurible should have short chains so that the entire length of it may be swung. Cfr. "Ordo Celebrationis," pg. 5, n. 9.

(7) The priest blesses the incense only after having placed it into the thurible. Cfr. Bp. n. 9, II.

(8) This prayer of incense is recited in its longer form only in this instance. For the incensing during the other occasions of the Divine Liturgy, the shorter form is used: "Blahosloven Boh naš vsehda, nyňi i prisno, i vo v'iki v'ikov." Cfr. "Ordo Celebrationis," pg. 55, n. 115; pg. 10, n. 21; also cfr. Bp. n. 9, I.

(9) The asterisk (zvizda) remains open over the bread on the diskos. Cfr. Bp. n. 10.

(10) A soft cover is to be used (one which will allow the asterisk to remain open). A hard cover is **NOT** to be used, for the asterisk must remain standing. Cfr. Bp. n. 10.

(11) Without the assistance of a deacon, the priest performs all those things which are proper to the deacon (e.g., incensing, singing Ektenijas, etc.), but he omits the following: "Blahoslovi Vladyko, Vozmi Vladyko, Hospodu pomolimsja," etc. excepting the invocation "Hospodu pomolimsja" before the Post-ambonial prayer (Blahoslovl'ajaj...) Cfr. "Ordo Celebrationis," pg 94, nn. 164-165.

chalice and the diskos[12] saying: "Pokryj nas krovom krylu Tvojeju..." The priest, having taken the thurible, incenses[13] the Prothesis (Predloženije), and inclining slightly, he says: "Blahosloven Boh naš sice izvolivyj, vsehda, nyňi i prisno..."[14] Then he continues saying: "O predložennych čestnych..." and immediately afterwards, he recites[15] the prayer of offering (molitva predloženija): "Bože, Bože naš...." without making the sign of a benediction.[16] Then he makes the Apolysis (Otpust) saying these words: "Slava Tebi Christe Bože....Slava: i nyňi....Hospodi pomiluj (3), Blahoslovi." If it is Sunday, the priest says the Apolysis: "Voskresyj iz mertvych...;" otherwise: "Christos istinnyj Boh naš...."[17]

117. After the Otpust of Proskomidia, the priest again incenses the Prothesis with three swings and the the holy altar[18] while saying privately: "Vo hrob'i plotski..." and Psalm 50 ("Pomiluj mja Bože..."). He incenses the altar

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(12) The priest should never place the diskos upon the chalice; it is put to the left of the chalice. Cfr. Bp. n. 11.

(13) The thurible must be swung with one hand, Cfr. Bp. n. 15, also cfr. footnote (6);There should be three swings made in the form of a cross (krestovidno), i.e., to the left, then to the right and then to the center. Always bow slightly on the third swing; Cfr. Bp. n. 15, II.

(14) This prayer is said only ONCE; Cfr. Bp. n. 12.

(15) The hands are not elevated during this prayer or at any time during the Proskomidia; Cfr. Bp. n. 13. Prayers are said with extended and elevated hands only then when it is expressly prescribed; viz., at the prayer "Niktože dostojin...," at the Cherubic Hymn, "Hor'i im'iim serdca," and "Otče naš." The hands should be so extended that the elbows would not touch the side. The hands should be freely extended on high.

N.B. When nothing is prescribed about their position, the hands may be held in diverse ways: either they may be placed upon the altar, or they may hold the book of Divine Services, or they may be placed under the felon, or upon the breast, but not joined fingers to fingers; Cfr. "Ordo Celebrationis," pg. 7, n. 14.

(16) The priest may bless the Prepared Gifts with a sign of the cross; Cfr. Letter or Sacred Cong. ibid., n. 116.

(17) Do not change the Otpust of the Proskomidia on Feast days or at the Liturgy for the deceased. Only the two above mentioned forms of the Apolysis are to be used for the Proskomidia; Cfr. "Ordo Celebrationis," pp. 55-56, also cfr. Bp. n. 14.

(18) The royal doors are opened before the priest incenses the altar, and they remain open during the entire Divine Liturgy; Cfr. Letter of Sacred Cong. ibid., n. 118.

from four sides (not the corners),[19] the absidial image (i.e., on the wall behind the altar), and the other images.[20] Then he proceeds through the royal doors, makes due reverence before them (i.e., to the holy altar), and then incenses the images on the southern side of the iconostasis, beginning with the icon of our Saviour, then the images on the northern side beginning with the icon of the Theotokos (Bohorodica).[21a] Then the right and left choirs[21b] if they are had. Then he incenses the people either from the solea or, if it be the custom, by proceeding down the aisle of the church to the narthex.[22] He returns through the royal doors to the sanctuary, bows, and once again incenses the holy altar with three swings. This is done only from the front side of the altar.

118. He now returns the thurible to the server and proceeds before the holy altar and there[23] says: "Carju Nebesnyj..."[24] Then he makes three small

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(19) a) Whenever the priest incenses the altar, he circumambulates it counterclockwise and stops at each side to swing the thurible thrice; Cfr. "Ordo Celebrationis," pg. 56, n. 117; Cfr. footnote (13) for the manner of swinging the thurible.
b) Do not incense the Prothesis at this time; Cfr. Bp. n. 15, I, qu. 6.

(20) If the priest is celebrating the Liturgy without a deacon, he may omit incensing the images behind the altar; Cfr. Letter of Sacred Cong., ibid., n. 117.

(21) a) The priest remains on the Ambo for this incensing. He does not approach the icons but merely venerates them from his position on the Ambo; Cfr. Bp. Cl. 4.
b) The choirs here refer to the clerical choirs such as those found in religious communities.

(22) We may incense the people from the ambo but only after having incensed both sides of the iconostas. Thus, standing in the center of the ambo, the priest would first incense the men's side (to his left) with the customary three swings of the thurible (bowing on the third swing), then the women's side (to his right) in the same manner, and finally the center aisle in like fashion. If, on more solemn occasions, he would incense the people by proceeding down the aisle, then he proceeds down the aisle only once, incensing both sides simultaneously; Cfr. Bp. n. 15, II

(23) If there are steps, he ascends them, bows, and then begins Carju Nebesnyj; Bp. Qu. 7.

(24) "Blahosloven Boh naš..." is not said at this time; Cfr. "Ordo Celebrationis," pg. 56, n. 118.

bows while saying: "Slava vo vyšnich Bohu..." (twice) and: "Hospodi, usthi moji..." (once). Then he kisses first the holy altar, then the Gospel, (and, if there be the custom, the hand cross).(25)

119. The priest, standing in the center before the holy altar and making a sign of the Cross over the altar with the Holy Gospel, begins with a loud voice: "Blahoslovenno Carstvo..." Choir: "Amiň." Then he continues with the Great Ektenija: "Mirom Hospodu pomolimsja..."(26) Then he takes the silent prayer(27) of the first antiphon: "Hospodi Bože naš, jehože..."(28) and ends the Ektenija with the exclamation (vozhlas): "Jako podobajet..."(29) The first antiphon or

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(25) Cfr. "Ordo Celebrationis," pg. 100, n. 178. However, if the Liturgy is celebrated with a deacon, then the priest kisses the Holy Gospel, and the deacon at the same time kisses the holy altar, and, if there be a custom, they both kiss the hand cross. Cfr. "Ordo Celebrationis," pg. 56, n. 118, pg. 116.

(26) a) The text of the Roman edition of the Liturgikon for the Ruthenians (1940) is to be observed in its entirety unless stated expressly otherwise herein.
b) The text of the Roman edition places the accent on the penult syllable of the word "po-mo-LÍM-sja."
c) The petition "O prederžaščich vlastech našich i o vsem voinstv'i, Hospodu pomolimsja" found in the Mirnaja Ektenija of the Roman edition replaces the two petitions: "O blahov'irnom Imperator'i..." and "O ježe posobiti.." found in some Liturgikons. Do not replace them with "O blahočestivom načalstvi deržavij našej..." or other similar ones. Cfr. Bp. n. 16.
d) The petition for the Pope and the hierarchy may be conjoined in the Great Ektenija; Cfr. Letter of Sacred Cong., ibid., n. 119.
e) In a monastery or seminary, the petition "O hrad'i sem..." is changed to read: "O svjat'ij obiteli sej..." Cfr. Bp. Qu. 9, II.
f) The addition of "I o honomych bratijach našich Hospodu pomolimsja" to the petition "O hrad'i sem..." which was ordered by Bishop Takach under n. 116/30 in his pastoral letter should now be discontinued in force of the general prescription of the Oriental Congregation, Protocul N. 908/48 and promulgated by His Excellency, Bishop Daniel Ivancho, Dec. 25, 1952 in the Am. Russ. Viestnik. Cfr. Bp. Qu. 9, II.
g) Whenever a deacon sings any Ektenija, the priest does not recite it. He merely follows it mentally and then says the silent prayer proper to the Ektenija; Cfr. "Ordo Celebrationis," pg. 7, n. 15; pg. 11, n. 27.

(27) All silent prayers of the Liturgy must be recited in a soft voice - submissa voce (i.e., vocally pronounced and not merely mentally read). Cfr. "Ordo Celebrationis," pg. 111, n. 210; also cfr. Bp. Cl. 9.

(28) If the priest is assisted by a deacon, then he takes the silent prayer before the vozhlas. Cfr. "Ordo Celebrationis," pg. 57. Otherwise the priest recites the silent prayer after the vozhlas.

(29) During the vozhlas, the priest makes the sign of the Cross upon himself accompanied by a small bow. The general rule states that whenever the Three Persons of the Life-giving Trinity are mentioned, one makes a small bow with a sign of the Cross. Cfr. "Ordo Celebrationis," pg. 6, n. 11. f.

the typica (izobrazitelnaja) is now sung by the congregation.

120. The priest now takes the first small Ektenija with the vozhlas: "Jako Tvoja deržava..." after which he reads vocally the prayer of the second antiphon: "Hospodi Bože naš, spasi l'udi..." and the second antiphon is similarly sung by the congregation, followed by: "Slava...Jedinorodnyj Syne..."(30) The priest says nothing here nor does he make a bow at the "voplotitisja."(31)

121. Then the priest again takes the small Ektenija with the vozhlas: "Jako blah i čelov'ikoľubec..." followed by the silent prayer of the third antiphon: "Ize obščyja..."

122. This is followed by the third antiphon or the beatitudes if it be Sunday. During this, the priest, standing before the holy altar, makes three small bows(32) and then takes the holy Gospel and circumambulates the holy altar starting from his right.(33) He passes through the northern doors preceded by the candlebearers. Thus they form the small entrance. When they come to the royal doors, the candlebearers face one another, one before the icon of the Theotokos and the other before the icon of our Saviour. The priest takes his place in the center before the open doors, inclines his head, and says the entrance prayer silently: "Vladyko, Hospodi Bože naš..." Having finished the prayer, the priest directs his blessing towards the east (altar) and says: "Blahosloven vchod..."

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(30) During "Jedinorodnyj Syne...." the priest does not elevate his hands; Cfr. "Ordo Celebrationis," pg. 7, n. 13; Also cfr. Bp. n. 17.

(31) The request of His Excellency to retain the custom of bowing here was expressly answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 120

(32) The request of His Excellency to preserve the custom of making only one bow was answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 121.

(33) If the Liturgy is celebrated with a deacon, the Gospel is given to the deacon, and the priest circumambulates behind the deacon keeping his hands lowered at his side; Cfr. "Ordo Celebrationis," pg. 59, n. 122.

He kisses the Gospel, and when the antiphons or beatitudes are completed, then he elevates his hands a little showing(34) the holy Gospel and with a loud voice he says: "Premudrost' Prosti!" Then he enters the sanctuary and places the holy Gospel on the altar. The candlebearers, however, come together before the royal doors, make their due reverence and return to their place. The congregation sings: "Prijdite, poklonimsja...," and if the day is Sunday: "..Voskresyj iz mertvych...." and then follows the customary Tropars.

123. The priest says silently the prayer of the Trisagion Hymn: "Bože svjatyj, iže vo svjatych..." When the congregation concludes the final tropar, then the priest exclaims: "Jako svjat jesi..."(35) While the Trisagion is being sung, the priest himself recites it and at the same time makes three small bows before the holy altar.(36a)

124. The priest proceeds to the absidial throne (hornoje sidališče) and while proceeding, he says: "Blahosloven hrjadyj..." and when he approaches the throne, he blesses it saying: "Blahosloven jesi na prestol'i...." It must be noted that it is not fitting that the priest should ascend the throne, nor should he sit in it; rather he should sit at the southern side of the same absidial throne.

125. When the Trisagion Hymn is completed, the priest exclaims: "Vonm'im,"

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(34) The book of Gospels is merely elevated and shown. No sign of the Cross is made with it; Cfr. Bp. n. 18

(35) The request of His Excellency to preserve the custom of blessing the people at this point was answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 123; also cfr. "Ordo Celebrationis," pg. 95, n. 168. In case a deacon is assisting, then the deacon alone turns towards the people as he exclaims: "i vo v'iki v'ikov." Cfr. "Ordo Celebrationis," pg. 60, n. 123.

(36) a) The priest recites the Trisagion only three times. When the Slava is begun, he proceeds behind the altar. All liturgical books have this; Cfr. Bp. n. 20; also cfr. "Ordo Celebrationis," pg. 60, n. 123.

blesses(36b) the people saying: "Mir vs'im!" and again says: "Premudrost' vonm'im." The choir sings the prokimen taken from the Davidic Psalms. After this the priest exclaims: "Premudrost'!" and the lector(37a) intones the title of the Epistle while standing in the center of the church before the solea: "D'ijanij svjatych..." etc. Again the priest says: "Vonm'im!"(37b) The lector reads the Epistle. Upon completion of the Epistle, the priest exclaims: "Mir Ti! Premudrost'! Vonm'im." The choir responds: "Alliluja" and its verses.

126. While the Alliluja is sung, the priest takes the thurible(38) inserts the incense into it, blesses it saying: "Blahosloven Boh naš..." (short formula)(39) and then proceeds to circumambulate the altar and incense it and the entire sanctuary,(40) priests (if present), then the icons on both sides of the iconostas, both choirs, and then the people.(41) The priest returns the thurible upon entering the sanctuary, proceeds to the holy altar, and recites the silent prayer of the Gospel: "Vozsijaj vo serdcach našich..." When the "Alliluja" with its proper verses is completed, the priest exclaims: "Premudrost', prosti, uslyšim svjataho jevanhelija," and then blessing the people he exclaims:

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(36) b) Whenever the priest gives a blessing, he arranges the fingers of his right hand thus: He places his thumb over the right finger, extends the index finger, and slightly bends the middle and little fingers; Cfr. "Ordo Celebrationis," pg. 8, n. 18.

(37) a) If the reader has the Order of Lector, then he should wear the proper vestment (stichar). Cfr. "Ordo Celebrationis," pg. 61, n. 125.

b) The priest does not intone a second "Vonm'im" if there is a second Epistle. The Lector immediately begins the second Epistle with "Bratije" etc. after he has completed the first Epistle. Cfr. Bp. Cl. 8.

(38) The Sacred Congregation granted His Excellency's request to perform the incensing during the reading of the Epistle. Cfr. Letter of Sacred Cong., ibid., n. 125. Therefore, when the Epistle is begun, the priest comes before the altar from the side of the Prothesis, and there he takes the thurible. During the reading of the Epistle, he incenses the altar from four sides, the prothesis, and then he exits through the royal doors and incenses the iconostas. When the lector has completed the Epistle, the priest facing the lector and blessing him exclaims: "Mir Ti! Premudrost'! Vonm'im" and then he incenses the people. Cfr. Bp. Cl. 6. The people stand when the priest says "Mir Ti..."

(39) Cfr. footnote (8).

(40) This includes the Prothesis. He may, however, omit incensing the absidial image; Cfr. footnotes (19) and (20).

"Mir vs'im."(42) The choir answers: "I duchovi tvojemu." The priest then continues with: "Ot..NN...svjataho jevanhelija čtenije." The choir sings: "Slava Tebi Hospodi..." During this time the priest takes the Gospel book, places it upon the analogion a little outside the royal doors, and turned towards the people, he reads the Gospel beginning with the exclamation: "Vonm'im!"(43) When the reading of the Gospel is completed, the people respond: "Slava Tebi, Hospodi, slava Tebi!" and the priest kisses the c l o s e d b o o k and places it in the center of the holy altar before the artophorium (kivot) or places it at the right hand side on the altar.(44)

127-128. The priest begins the Ektenija thus: "Rcem vsi..." After the third petition (Pomiluj nas, Bože...), while the people sing: "Hospodi pomiluj" (thrice), the priest recites the prayer: "Hospodi Bože naš..." He continues the Ektenija(45) and ends it with the ekphonesis (exclamation or vozhlas): "Jako

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(42) The exclamation: "Mir vs'im!" with the response: "I duchovi tvojemu!" may be omitted. Cfr. Letter of Sacred Cong., ibid., n. 126. If this is omitted, then the blessing is likewise omitted.

(43) a) Cfr. "Ordo Celebrationis," pg. 62, n. 126 and pg. 95, n. 169.
b) It is proper to make the sign of the Cross on oneself without inclining the head or shoulders at the beginning as well as at the end of the Gospel. Cfr. "Ordo Celebrationis," pg. 6, n. 11 k.
c) The priest does not bless the people at "Vonm'im!" Cfr. Bp. Cl. 5.
d) If there should be two Gospel readings, then the second reading also begins with "Vonm'im," but the title of the second Gospel is omitted. Cfr. Bp. Cl. 7.

(44) Note that the Gospel is placed standing before the tabernacle or laid to the right of the tabernacle at this point and not later during the Ektenija. Cfr. "Ordo Celebrationis," pg. 63, n. 126.

(45) a) N.B. In the Roman edition of the Liturgikon, the petition for the Pope and for the Bishop are conjoined, and the words: "O služaščich i poslužívšich vo svjat'im chrami sem" are inserted betwee "Kir (imja rek)" and "i otcich našich." This practice must be followed. Cfr. Bp. n. 21.
b) Then follows the petition: "Ješče molimsja o prederžaščich vlastech našich i o vsem vojinstv'i." Cfr. Roman edition of the Liturgikon (1940).
c) Then follows particular petitions for any special intentions. First among these, which must be taken at every Divine Liturgy, is: "Ješče molimsja o mnohostradal'ňij straňi našej, o ježe utverditisja v nej bezmjatežiju, miru i blahočestiju." Cfr. Pastoral Letter published in Am. Russ. Viestnik, December 25, 1952 which promulgated the order of the Sacred Congregation for the Oriental Church 908/48 given in Rome, Nov. 29, 1952.

milostiv..." and the choir responds: "Amiň." Then the priest continues with the Ektenija for the Catechumens: "Pomolitesja ohlašenniji..." Before the exclamation: "Da i tiji s nami..." the priest silently recites(46) the prayer for the catechumens: "Hospodi Bože naš..." The choir answers to this exclamation: "Amiň." The priest unfolds the iliton.

Then follows the Ektenija: "Jelicy ohlašenniji..." This petition is followed by the first silent prayer for the faithful: "Blahodarim Ťa..." after which follows: "Zastupi, spasi, pomiluj..." and "Premudrost'" with the exclamation: "Jako podobajet..." The choir answers: "Amiň." The priest continues with: "Paki i paki..." followed by the second prayer for the faithful: "Paki i mnohaždy...," then: "Zastupi, spasi, pomiluj..." followed by: "Premudrost'" with the exclamation: "Jako da pod dŕžavoju..." The priest does not turn towards the people at this exclamation. (47)

129.(48) While the congregation sings the Cherubic Hymn, the priest recites the Cherubic prayer: "Niktože dostojin..." with his hands elevated on high. Having completed the prayer, he blesses the incense(49) and then incenses the holy altar while circumambulating it, and then the absidial image,(50) the Prothesis, the iconostas (from the solea), both choirs, and then the people. He returns to the holy altar, and while holding the thurible on the ring finger of his left hand, and with his hands elevated, he recites the Cherubic Hymn thrice and following each recitation, he makes a small bow.(51a) Then, if there be a

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(46) All Ektenijas and also all silent prayers must be recited vocally; Cfr. footnote (27)

(47) The request of His Excellency to preserve the custom of turning and blessing the people at this point was answered in the negative by the Sacred Congregation; Cfr. Letter of Sacred Cong., ibid., n. 128.

(48) This paragraph has been correlated with paragraph 170 on page 96 of "Ordo Celebrationis."

(49) Cfr. footnotes (7) and (8).

(50) Cfr. footnotes (19) and (20).

(51) a) The "Cherubic Hymn" means "Iže Cheruvimy" and "Jako da Carja." Cfr. Liturgikon.

custom, the priest will kiss the holy altar, and, if he so desires, the hand cross and then proceeds directly to the Prothesis where he incenses the prepared holy gifts with three swings, praying silently: "Bože, milostiv budi mňi hr'išnomu." He gives the thurible to the server, and then while taking the aer (vozduch) and placing it on his left shoulder,(51b) he says: "Vozd'ižite ruki vaša..." Then he takes the holy diskos covered with the small veil(52) into his left hand and the chalice covered with the small veil(53) into his right hand and proceeds through the northern door exclaiming: "Svjat'ijšaho vselenskaho..."(54) and proceeds to the royal doors preceded by the candlebearers, who also proceed to the royal doors where they face one another. As he exclaims: "...i vs'ich vas pravoslavnych...," the priest turns towards the people, and then he enters the sanctuary. The choir sings: "Amiň," which is followed by: "Jako da Carja vs'ich podimem..."

130. Having entered the sanctuary through the royal doors, he places the chalice upon the altar and places the holy diskos to the left of the chalice. Having removed the small covers from the diskos and the chalice, he places them aside on the holy altar. Then he incenses the aer (vozduch) by holding it over the thurible(55) and covers the holy gifts saying: "Blahoobraznyj Josif...." He then takes the thurible from the hands of the server and incenses the holy

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(51) b) Or on the left arm if it is more secure and convenient. Cfr. "Ordo Celebrationis," pg. 113, n. 213.
(52) Cfr. footnote (10).
(53) The Letter of the Sacred Congregation forbids the use of a Pall of the Latin form as a chalice cover. Cfr. Letter of Sacred Cong., ibid., n. 130.
(54) a) Mentioning of the civil authority (.."Prederžaščija vlasti naša") may be omitted in this prayer. Cfr. Letter of Sacred Cong., ibid., n. 129.
b) The words: "straždušču ju bratiju našu" are to be included in this prayer right before the words: "i vs'ich vas pravoslavnych..." Cfr. order of the Sacred Congregation mentioned in footnote (45) c.
(55) The server does not swing the thurible. The rubrics say that he proffers it. Cfr. "Ordo Celebrationis," pg. 96, n. 170.

gifts with three swings saying: "Ublaži, Hospodi..." While these things are being done, the candlebearers come together before the royal doors, make their due reverence, and return to their place.

131 & 132. He returns the thurible.(56) Then the priest takes the Ektenija: "Ispolnim..." After the fourth petition of this Ektenija, he silently says the prayer of oblation: "Hospodi Bože vsederžitel'u..." After this prayer follows: "Zastupi, spasi, pomiluj..." etc. and he terminates with the exclamation: "Ščedrotami...." The choir: "Amiň." The priest turns towards the people(57) and blesses them saying: "Mir vs'im!" The choir answers: "I duchovi tvojemu." and then the priest says: "Vozl'ubim druh druha..." The choir sings: "Otca i Syna.." and in the meantime, the priest inclines himself thrice and says three times the silent prayer: "Vozl'ubl'u Ťa, Hospodi..." and he kisses the holy gifts as they are covered:(58) first the holy diskos, then the chalice, and then the edge of the holy altar before him. The priest then exclaims: "Dveri, dveri..." and elevates the large veil called the aer and holds it over the holy gifts reciting the Symbol of Faith together with the people: "Viruju vo jedinaho Boha..." without making any inclination at the word "voplotivšahosja."(59) He then places the aer aside on the altar.

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(56) If there is a deacon assisting at the Liturgy, then there is a dialogue between the priest and the deacon at this point. Cfr. Liturgikon (Roman edition, 1940).

(57) Whenever the priest leaves the altar or blesses the people, he must always turn from his left to his right (clockwise) and then back to his left (counterclockwise). He does not make a metanije (small bow) in front of the altar either before or after he blesses the people. This rule applies even for the blessings after the consecration. He simply bows his head slightly and reverently when he turns back to the altar. While giving the blessing, he does not step aside either before or after the consecration. Cfr. Bp. Qu. 19 a, 19 b, 19 c; also cfr. "Ordo Celebrationis," pg. 71, n. 136.

(58) i.e., the priest kisses the aer over the diskos and chalice.

(59) a) At the request of His Excellency to retain the custom of bowing at this point, the Sacred Congregation answered in the negative. Cfr. Letter of Sacred Cong., ibid., n. 132.

b) N.B. The recitation of "Svjatyj Bože" with three bows is not to be made at this point.

133. Then the priest takes: "Stanim dobr'i..." and the choir: "Milost' mira..." The priest exclaims: "Blahodat' Hospoda..." and blesses the people.(60) The choir responds: "I so duchom tvojim." The priest, turned towards the east (altar) and with his hands elevated,(61) exclaims: "Hor'i im'iim serdca." Then the priest, crisscrossing his hands upon his breast(62a) and bowing before the holy altar, says: "Blahodarim Hospoda." The choir responds: "Dostojno i pravedno jest'..." Here the priest silently says the prayer: "Dostojno i pravedno jest' Ťa p'iti..."(62b) Then the exclamation: "Pob'idnuju p'isň..." during which the priest takes the holy asterisk into his right hand and with it he touches the holy diskos: first the upper part, then the lower, left, and right parts, thus making a sign of the Cross over the diskos. Then he kisses the asterisk and places it upon the holy altar without blessing himself with the asterisk. In the meantime, the choir sings: "Svjat, svjat, svjat..."(63)

134. During this hymn, the priest continues silently with the prayer: "So simi i my blažennymi silami, Vladyko čelov'ikol'ubče..."(64) At the words: "..prijem chl'ib vo svjatyja svoja i prečistyja i neporočnyja ruki, blahodariv i blahosloviv..." He does not take into his hands the diskos, nor does he raise

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(60) Confer footnotes (36b) and (57).
(61) Cfr. footnote (15).
(62) a) Cfr. footnote (15)
b) N.B. The hands are not elevated during this prayer. Cfr. footnote (15).
(63) a) Here the priest should mentally renew the intention made at the Proskomidia, recollect his thoughts, and concentrate on the mystery of the Transubstantiation about to take place. Intention here includes both the intention to consecrate and the intention for which the Liturgy is being offered.
b) The request of His Excellency to preserve the custom of ringing small bells or chimes during the Liturgy was answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 10. This, however, does not exclude ringing the large bells in the tower.
c) The servers do not kneel during the Divine Liturgy. Cfr. "Ordo Celebrationis," pg. 8, n. 17.
(64) At the request of His Excellency to preserve the custom of elevating the hands during this prayer, the Sacred Congregation answered in the negative; Cfr. Letter of Sacred Cong., ibid., also confer footnote (15).

it. He blesses it but once.(65) Then with head bowed and pointing his hand toward the holy diskos, he says in a loud voice: "Prijmite, jadite..." The choir responds: "Amiň." The priest profoundly adores while making the sign of the Cross upon himself. Then he says silently the prayer: "Podobňi i čašu..." and again he blesses the chalice but once. Then with head bowed and pointing his hand toward the holy chalice, he says with a loud voice: "Pijte ot neja vsi.." The choir sings: "Amiň." And again the priest profoundly adores while making the sign of the Cross upon himself.

135. The priest then says silently the prayer: "Pominajušče ubo..." Having said this prayer and crisscrossing his arms with the holy diskos in his right hand and taking the holy chalice into his left hand, he elevates both of them a little, and making a sign of the cross over(66) the iliton, he exclaims: "Tvoja ot Tvojich Teb'i p r i n o s j a š č e, o vs'ich i za vsja." The choir: "Tebe pojem, Tebe blahoslovim..." and again the priest makes a small bow. Then the priest says silently the prayer: "Ješče prinosim Ti slovesmuju siju..."(67) Here the priest makes three small bows(68) before the holy altar. Then the priest, standing erect, blesses the Holy Bread saying: "I sotvori ubo chl'ib sej..." Then blessing the chalice he says: "A ježe vo čaši sej..." And the priest, blessing both together, says: "Preloživ Duchom Tvojim svjatym." (69)

136. The priest says silently the prayer: "Jakoze byti pričaščajuščymsja..."

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(65) A single blessing is made over the bread while pronouncing the word: "blahosloviv." Cfr. "Ordo Celebrationis," pg. 69, n. 134. For this blessing, the right hand is held in the manner described in footnote (36b).

(66) The sign of the Cross here is made horizontally over the iliton and not vertically. Cfr. "Ordo Celebrationis," pg. 70, n. 135; also cfr. Bp. Cl. 13.

(67) There is no elevation of the hands during this prayer. Cfr. footnote (15).

(68) The tropar: "Hospodi iže Presvjataho Tvojeho Ducha..." with its verses is entirely omitted. Cfr. "Ordo Celebrationis," pg. 70, n. 135; also cfr. Bp. d. n. 27.

(69) a) The responses to these blessings: "Amiň" are taken by the priest. Cfr. "Ordo Celebrationis," pg. 94, n. 164.
b) No bow is made after these blessings, not even after the third blessing.

Then having received the thurible[70] he exclaims: "Izrjadno o presvjatij, prečistij, preblahoslovennij,..." and incenses the gifts three times[71] from the front part of the altar without circumambulating it. Then he covers the chalice either with its small veil or with the lention. The choir sings: "Dostojno jest'.." or in place of the "Dostojno jest'," the Irmos of the current feast is sung.[72] The priest says silently: "O svjat'im Joanňi proroc'i..."[73] and then if he so desires, he makes a commemoration by name of the dead immediately before the words: "i upokoj ich..." After the hymn "Dostojno jest'," the priest exclaims: "Vo pervych pomjani, Hospodi..." and the choir responds: "I vs'ich i vsja." Then the priest silently prays: "Pomjani, Hospodi, hrad sej, vo nemže živem..." and after this, he makes a commemoration by name of whomsoever of the living he desires. Then the exclamation: "I daždʹ nam..." The choir: "Amiň." The priest turns towards the west (i.e., the people) but does not step aside from the center of the holy altar, and then while blessing, he says: "I da budut milosti..." The choir: "I so duchom tvojim."

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(70) Here the server hands the priest the thurible with the incense already placed into it. Cfr. Bp. d. n. 28, based on "Ordo Celebrationis," pg. 10, n. 20. The thurible is blessed with the short formula given in footnote (8)

(71) He incenses three times with three swings each time. He steps back a little and holds the thurible with his right hand only and swings the full length of the thurible. Cfr. footnotes (13) and (6).

(72) a) The custom of replacing "Dostojno jest'" with "Spasi upovajuščich" at a Liturgy for the Deceased must not be tolerated. The Proper of the Liturgy for the Deceased in the Roman Edition of "Čtenija Apostol'skija" (1944) pg. 266, does not make this substitution. Cfr. also Bp. Cl. 10.

b) On Feast days, the "Veličaj..." and its Irmos are taken together at this point. They cannot be separated so that the "Veličaj" is taken now and the Irmos replaces: "I vs'ich i vsja." Cfr. "Cerkovnyj Ustav na hod 1943," published in Homestead, Pa., 21 December, 1942; (G. 723 - 42) Bishop Basil Takach, pg. 3: "dolžno spivatisja i pripiv i Irmos pered VO PERVYCH..." The same rule is to be applied for "Anhel vopijaše" and "Sv'itisja.." Cfr. ibid., pg. 3-4.

(73) a) The hands are not elevated during this prayer. Cfr. footnote (15).

b) In this prayer, the mention of civil authorities should be made thiswise: "Prederžaščich vlastech našich i o vsem voinstv'i," thus eliminating: "O bohochranim'im Imperator'i..." Cfr. Bp. Qu. 13.

137. The priest says the Ektenija: "Vsja svjatyja pomjanuvše..." and after the fourth petition, he says silently the prayer: "Teb'i predlahajem život naš.." Then he continues with: "Zastupi, spasi, pomiluj..." and concludes with the exclamation: "I spodobi nas, Vladyko..." The choir: "Otče naš..." While the Lord's prayer is sung, the priest elevates his hands on high(74) and at the conclusion, he exclaims: "Jako Tvoje' jest' carstvo..." The choir: "Amiň." The priest turns towards the west (people) but does not step aside from the middle of the altar, and while giving the blessing, he exclaims: "Mir vs'im!" The choir: "I duchovi tvojemu!" (Having turned back to the east) the priest says: "Hlavy vaša Hospodevi priklonite." The choir: "Teb'i Hospodi." The priest silently prays: "Blahodarim Ťa..." and then exclaims: "Blahodatiju i ščedrotami.." The choir: "Amiň."(75) The priest immediately says the silent prayer: "Voňmi, Hospodi..."(76) Then the priest makes three small bows while silently saying thrice: "Bože, milostiv budi mňi hr'išnomu.(77) Here the priest uncovers the chalice. Extending his hands and taking the Sacred Bread (Ahnec), he exclaims in a loud voice: "Voňm'im!" and then raising the Sacred Bread j u s t a

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(74) The hands are elevated throughout the entire singing of "Otče naš." Cfr. "Ordo Celebrationis," pg. 71, n. 137.

(75) The "Ordo Celebrationis" excludes the washing of hands at this point. The request of His Excellency to preserve our custom of washing hands here was answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 137 a.
N.B. Washing the hands would be permitted before the fraction of the Ahnec only in case of a REAL necessity. The rubrics forbid it as a general practice. Cfr. Bp. Cl. 15.

(76) N.B. There is no elevation of hands during this prayer. Cfr. footnote (15).

(77) a) These identical words are repeated thrice, and not the three different verses which are found in the prayer before Holy Communion. The priest does not strike his breast. He makes three small bows with a sign of the Cross each time.
b) The request of His Excellency to preserve the custom of striking the breast during this prayer was answered in the negative by the Sacred Congregation. It was reiterated that three small bows must be made. Cfr. Letter of Sacred Cong., ibid., n. 137 b.

l i t t l e,(78) he exclaims: "Svjataja Svjatym." The choir: "Jedin Svjat', jedin Hospod'..." and then they sing the Communion versicle (Pričasten). Meanwhile, the priest, with due attention and reverence, breaks the Ahnec into four parts: First, he divides the Ahnec in two parts, and that part which he holds in his right hand, having inscribed on it XC and KA, he places on the diskos. The part which he holds in his left hand, he then divides transversely between the letters IC and NI, and he places the particle IC on the upper part of the diskos and the particle NI on the left part. Then once again taking the other part, he divides it transversely between the letters XC and KA and places the particle XC on the lower part of the diskos and the particle KA on the right part, thus forming the sign of the Cross on the diskos. In the meantime, he says: "Razdrobl'ajetsja i razd'il'ajetsja..."(79) He then takes the particle lying on the upper part, having the letters IC. He makes a sign of the Cross with it over the chalice saying: "Ispolnenije svjataho Ducha," and drops the particle into the holy chalice. Then the priest absterges his fingers over the holy diskos.(80)

140. Having made a small bow, the priest takes into the two first fingers of his right hand the particle which has the letters XC on it and says: "Čestnoje i presvjatoje T'ilo..." and bowing his head prayerfully, he says: "V'iruju, Hospodi,

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(78) N.B. The priest raises the Ahnec very slightly from the diskos without making a sign of the Cross with the Ahnec. Cfr. Bp. n. 32.

(79) The priest does not pronounce the words: "IC XC NI KA" (Isus Christos Nika) nor does he insert the words: "Syn Otč" into the prayer: "Razdrobl'ajetsja..." Cfr. "Ordo Celebrationis," pp. 72-73, n. 138; also cfr. Bp. Qu. 14.

(80) The "Ordo Celebrationis" (pg. 97, n. 171) prescribes that if a priest celebrates without a deacon, he adds hot water to the chalice before: "Voňm'im, Svjataja svjatym." If he celebrates with a deacon, the hot water is added after: "Ispolnenije svjataho Ducha." The use of hot water, however, was left to the discretion of the Bishop. Cfr. the final page in the Roman edition of the Liturgikon (1940): "...po blahousmotreniju Jepiskopa jehože jest' oblast'." This practice is excluded in our diocese by the wish of His Excellency.

i ispov'iduju..."[81] and so he receives the Sacred Bread from his hands with fear and full caution.

141. Then the priest, standing erect, takes the chalice into his right hand and into his left hand the little lention which he holds under his chin,[82] and partakes of the Blood from the chalice saying: "Čestnyja i svjatyja krove..." and then he wipes his lips and the edge of the holy chalice with the small lention[83] saying: "Se prikosnusja ustnam mojim..." Then the priest, having taken the holy diskos, raises it carefully over the chalice and removes the particles with the sponge, if the use of it is prescribed,[84] so that not even the smallest particle remains on the diskos. Then, if Communion is not to be given to the faithful, he covers the holy chalice with the lention and the small veil, and likewise he places the folded asterisk and the folded veils upon the holy diskos.

142. The priest makes a small bow and takes the chalice with reverence and proceeds to the royal doors and raising the chalice he shows it to the people exclaiming: "So strachom Božiim i v'iroju pristupite." The choir: "Blahosloven hrjadyj..." Then the priest blesses the people with the chalice from the royal doors exclaiming: "Spasi Bože,...." and returns to the holy altar.[85]

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(81) The priest says this prayer while holding the Sacred Bread over the diskos. Thus the custom of elevating the hands during this prayer is abrogated. Also cfr. footnote (15)

(82) The diskos is not used for this action. Cfr. "Ordo Celebrationis," pg. 74, n. 141.

(83) The priest does not bow before taking the chalice into his hands, nor does he kiss the chalice after partaking of the Precious Blood. He does not make the sign of the Cross with the chalice before partaking from it, nor does he elevate it on high. Cfr. "Ordo Celebrationis," pg. 74, n. 141.

(84) The use of the sponge is another custom which is left to the discretion of the Bishop. Cfr. footnote (80). This custom is excluded. The priest removes the particles with his thumb and index fingers. Cfr. Bp. d. n. 32.

(85) Even though there would be no faithful receiving Communion, nevertheless, the priest blesses the faithful with the chalice. Cfr. "Ordo Celebrationis," pg. 76, n. 142.

If, however, Communion will be given to the faithful, the priest covers the holy chalice with the small veil or lention or with both.(86) Having made a small bow, he takes the holy chalice and proceeds to the royal doors and raising the chalice he shows it to the people while exclaiming: "So strachom Božiim i v'iroju pristupite." He then (after the choir has sung: "Blahosloven hrjadyj...") says: "V'iruju, Hospodi, i ispov'iduju..."(87) He returns to the holy altar and places the chalice thereon and removes the small veil(88) from the chalice and then he takes the chalice into his left hand, and he places the diskos in the same hand between the middle and ring fingers. Having taken the spoon into his right hand,(89) he proceeds to distribute Communion to the faithful.(90) Having distributed Communion, he leaves the spoon in the chalice, returns to the holy altar where he places the chalice and the diskos upon it.(91) He

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(86) For the sake of uniformity, the Bishop has decided that we will use only the lention. Cfr. Bp. Cl. 16.

(87) The Roman edition of the Liturgikon (q.v.) uses a short form of this prayer which excludes the following part: "V'iruju, Hospodi, i ispov'iduju, jako sije, ježe prijeml'u, voistinnu jest' istinnoje, samoje, prečistoje T'ilo Tvoje, i istinnaja samaja i životvorjaščaja Krov' Tvoja: jaže, mol'usja, spodobi mja dostojno prijati, vo ostavlenije vs'ich hr'ichov mojich, i vo žizň v'ičnuju, Amiň." The request of His Excellency that the above mentioned part be included in this prayer for the faithful right after: "no vo isc'ilenije duši i t'ila..." was granted by the Sacred Congregation; Cfr. Letter of Sacred Cong., ibid., n. 140; footnote (77 a,b,)

(88) The chalice is not covered with the small veil at this time. Cfr. footnote (86).

(89) It is permissable to either lay the spoon upon the covered chalice or to place it into the chalice after the priest has removed the particles from the diskos; Cfr. "Ordo Celebrationis," pg. 97, n. 172.

(90) With all fear and humility, the faithful proceed to receive Holy Communion by making a small bow and crisscrossing their hands upon their breast. The priest recites: "Čestnaho i presvjataho..." while distributing particles to each communicant. Cfr. "Ordo Celebrationis," pg. 77, n. 142.

N.B. If the priest knows the Christian name of the communicant, he inserts it in this prayer; otherwise, he says the prayer without substituting: "po imeni svojem," or any similar expression. The text of the Liturgikon (Roman edition, 1940) allows the name but not any other substitution.

(91) The priest's return to the altar after "So strachom Božiim..." as well as his return before "Spasi, Bože, l'udi Tvoja..." described above may be omitted. Cfr. "Ordo Celebrationis," pg. 97, n. 172. For the sake of uniformity, the Bishop has decided that the above mentioned acts of returning to the altar will be omitted. Cfr. Bp. Cl. 11.

recovers the chalice with the small veil and then he again takes the chalice, turns toward the people, and while blessing them with the chalice (from the royal doors),(92) he exclaims: "Spasi, Bože, l'udi Tvoja..." The choir sings: "Vid'ichom sv'it istinnyj..."(93) He returns to the holy altar and places the chalice thereon and incenses it with three swings saying: "Voznesisja na nebesa, Bože... "(94) Then he places the lention underneath the small veil with which the chalice is covered, and he places upon the holy diskos the folded asterisk, the other small veil and the aer which are also folded. After making a small bow, he takes the holy chalice(95) and turned towards the doors, viewing the people, he says silently: "Blahosloven Boh naš," and then he exclaims: "Vsehda, nyňi i prisno..."(96) After this he takes the diskos from the holy altar into his left hand and proceeds to the Prothesis whereon he places them (i.e., the chalice and diskos). Having made a small bows, he returns to the holy altar.

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(92) It is expressly stated that this blessing is given from the royal doors. Cfr. "Ordo Celebrationis," pg. 77, n. 142.

(93) The Roman Liturgikon begins this response immediately with the words: "Vid'ichom sv'it istinnyj..." Therefore, the words: "Na mnohaja l'ita, Vladyko," are omitted. Cfr. footnote (26) a.

(94) a) The custom of making a sign of the Cross over the iliton at this point is abrogated. Likewise, the priest does not make any bows at this point, and he recites "Voznesisja..." only once. Cfr. "Ordo Celebrationis," pg. 98, n. 173.

b) The request of His Excellency to relegate this incensing only to Liturgies at which deacons are assisting was answered by the Sacred Congregation in the negative. This incensing must be taken even when the priest celebrates alone. Cfr. Letter of Sacred Cong., ibid., n. 143 a.

(95) At this point, the priest may take the chalice into his right hand and the holy diskos (with the covers on it) into his left hand, thus making it unnecessary to turn back to the altar for the diskos after he has said: "Vsehda nyňi i prisno..." Cfr. "Ordo Celebrationis, pg. 98, n. 172. This practice is to be followed for the sake of uniformity. Cfr. Bp. Cl. 12.

(96) Do not bless the people again with the chalice. Cfr. "Ordo Celebrationis," pg. 99, n. 173.

In the meantime, the choir sings: "Amiň...Da ispolňatsja..."(97)

144 & 145. (Cfr. also 174) The priest takes the Ektenija of thanksgiving: "Prosti prijimše božestvennych...," the silent prayer of thanksgiving: "Blahodarim Ťa, Vladyko...," and then having folded the iliton, he makes a sign of the Cross with the Gospel and places it upon the iliton. The exclamation: "Jako Ty jesi osvjaščenije..." The choir: "Amiň." The priest, going towards the royal doors, says: "So mirom izydem." The choir: "O imeni Hospodni." Then the priest: "Hospodu pomolimsja." The choir: "Hospodi pomiluj." Then he proceeds through the royal doors and standing between the two choirs he takes the post-ambonial prayer (zaamvonnaja molitva): "Blahoslovl'ajaj blahoslovjaščyja..."(98a) The choir: "Amiň...Budi imja..." and, where there is the custom, the thirty-third psalm: "Blahoslovl'u Hospoda na vsjakoje vremja..."(98b) Having completed the post-ambonial prayer, he proceeds to the center before the royal doors and then blessing the people, he exclaims: "Blahoslovenije Hospodne na vas..."(99) The priest turns to the east (altar)(100) and exclaims: "Slava Teb'i, Christe..."(101) The choir: "Slava...i nyňi...Hospodi pomiluj (thrice), Blahoslovi." The priest once again turns towards the people and exclaims: "Christos istinnyj Boh naš..." The choir: "Amiň."

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(97) At the request of His Excellency that the ablution be made at the Prothesis while the choir is singing "Da Ispolňatsja...," the Sacred Congregation answered in the affirmative. Cfr. Letter of Sacred Cong., ibid., n. 143 b. Therefore, the ablution is made before the priest returns to the altar.

N.B. Great care should be taken in purifying the chalice and the spoon. The spoon also must be washed during the ablution and not merely wiped with the lention. Bp. Cl. 19.

(98) a) The priest is facing east (the altar) while saying this prayer.
b) This custom is not practiced in our diocese and it should not be introduced. Cfr. Bp. Cl. 14.

(99) The request of His Excellency to postpone the final benediction until after the Apolysis (Otpust) was answered in the negative by the Sacred Congregation. Cfr. Letter of Sacred Cong., ibid., n. 145.

(100) The priest remains standing within the royal doors.

(101) N.B. "Premudrost'" and its response: "Čestnijsuju cheruvim..." is omitted from the text of the Divine Liturgy at this point. Cfr. Letter of Sacred Cong., ibid., n. 145.

In more solemn and extraordinary Liturgies, the priest turns towards the people and exclaims with a loud voice the Polychronia (Mnohol'itstvija) as is the custom. Then the priest enters the sanctuary and closes the royal doors and proceeds to the Prothesis (Proskomidnik) while saying: "Ispolnenije zakona..." Then he makes a small bow and with fear and all care he consumes the Sacred Species. (Having consumed the Sacred Species,) the priest unvests either in the sacristy or in the sanctuary while saying: "Nyňi otpuščaješi...Svjatyj Bože...Otče naš...Tropar - Ust tvojich...Slava: Kondak - Ot nebes...Bohorodičen - Zastupnice christijan...Hospodi pomiluj (12), Čestnijšuju...Slava: i nyni... and the small Apolysis (Otpust)" Having unvested and while reciting these prayers, the priest washes his hands in the customary place. After the small Otpust, he makes his thanksgiving to God for all things, kisses the holy altar, and departs.

CEREMONIES FOR THE DIVINE LITURGY CELEBRATED WITHOUT SOLEMNITY; i.e., with simple rites (LOW HOLY LITURGY)

175. All the rites and ceremonies which are performed in the solemn Liturgy should be likewise performed in a Liturgy with only simple rites, which is customarily called a Private Liturgy (Low). Whatever is prescribed to be pronounced with a loud voice (i.e., sung) is to be said so that it may be heard not only by the lector or cantor, i.e., by him who serves, but also by those present (in church).

176. If it is possible, the Lector[102] should be vested in a stichar. His proper place is outside of the sanctuary. He stands erect either to the right or to the left side of the iconostas. When it is necessary for him to enter the sanctuary, as for example to bring incense or hot water[103] to the priest, he can only pass through the side doors. The royal doors and the curtains are closed and opened by the priest himself.

177. The use of incense in a Liturgy celebrated without any solemnity is not strictly imposed but laudibly it may be used.

178. If there should be a lack of time for reciting all of the preparatory prayers before the iconostas, let the priest never omit the prayer: "Hospodi nizposli ruku Tvoju...;" and then entering the sanctuary, he should say the Psalm: "Vnidu vo dom Tvoj..." and he kisses the holy altar, the Gospel, and, if there be a custom, the hand cross. Then he clothes himself with the sacred vestments.

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(102) Only an ordained Lector wears the stichar. Other servers should wear the usual server's dalmatic.

(103) The use of hot water is not prescribed in our diocese. Cfr. footnote (80).

179. The priest does not perform the Proskomidia in the sacristy but at the Prothesis (Proskomidnik) which is situated near the holy altar. The use of five prosphoras is not prescribed. It is even permitted to use merely one prosphora for many Liturgies, even though the seal of the ahnec is not impressed upon the part which is used. Nevertheless, the bread is to be cut and the particles extracted by the priest at each Liturgy as if the bread (prosphora) were entire, thus abrogating the use of so-called dried out hosts, and the abuse of having the ahnec and particles previously prepared by the server.

180. The Small Entrance with the Gospel is made according to the prescription by circumambulating the holy altar and coming out of the sanctuary through the northern door.

181. Following the Trisagion prayer, the priest may omit the blessing of the absidial throne (hornoje sidališče); he turns towards the west to hear the reading of the Epistle, with his felon hanging freely and his hands lowered underneath it. He is allowed to read the Gospel without an anologion, so that if there be a custom, the server holds the book before the royal doors, supporting it with his forehead.

182. The Great Entrance is made according to prescription by exiting through the northern door.

183. The priest does not fan the holy gifts unless there would be a danger of something falling into the chalice. The pouring of the hot water, if it cannot be conveniently performed, is omitted.

184. He says the post-ambonial prayer outside the royal doors and stands within the royal doors when he gives the blessing and makes the apolysis (otpust).

185. He does not recite any other prayer after the apolysis, but immediately closes the royal doors.

CONCELEBRATION OF THE HOLY LITURGY

186. Priests concelebrate a "proprie dicta" concelebration when they pronounce the words of consecration with the principal celebrant but an "improprie dicta" concelebration, or mere assistance, when they do not pronounce the words of consecration. There is nothing which prevents assisting priests from being mixed with concelebrating priests in a solemn concelebration, but not so in the celebration of a Liturgy with the simple rites (Low Liturgy).

187. The priests who concelebrate a "proprie dicta" concelebration, either in a Solemn Liturgy or in a Liturgy with simple rites, satisfy the primary intention accepted.(104)

188. The priests who concelebrate are bound to recite(105) the sacerdotal prayers and their conclusions or exclamations up to and including the prayer of thanksgiving: "Blahodarim Ťa..." following Communion.(106)

Each one either recites (sings) according to order or listens to the Ektenijas. Each one says the prayers while either the deacon or another priest recites the Ektenija with a loud voice. The priests merely assisting are not bound to recite the sacerdotal prayers since they are all said by the principal celebrant, but they take only the exclamations according to order.

189. The ceremonies and blessings are performed by the principal celebrant alone; however, all of them perform the inclinations together. They elevate the hands when it is prescribed and when it can be conveniently done.

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(104) Each concelebrant completely satisfies the primary intention for which he applies the Liturgy even though all the concelebrants apply the Liturgy for different primary intentions. The primary intention is the one for which the priest has received a stipend, or one which he is obliged to say. The one who has offered a stipend for a Solemn Liturgy (High) should at least implicitly consent to the concelebration.

(105) They must recite them vocally. Cfr. footnote (27).

(106) From this principle it follows that the post-ambonial prayer and those which follow, are necessarily recited only by the principal celebrant.

A) IN SOLEMN FORM

190. It is recommended that all recite the preparatory prayers before the iconostas together, but only the principal celebrant customarily kisses the icons.(107)

191. All the concelebrants recite the proper prayers when they clothe themselves with the prescribed sacerdotal vestments. Each one, having his own small liturgikon at hand, assumes his place either at the side of the holy altar or even behind it, but not, however, in front of it where only the principal celebrant takes his place with the deacon. They (the concelebrants) take their positions according to the order of dignity or priestly ordination. The first from among the concelebrants or the assisting ones places himself to the right of the principal celebrant; the second to his left, and the third again to his right.

192. One from among the concelebrants performs the Proskomidia and he alone recites the prayer of the Prothesis. All of the concelebrants may extract particles according to their own intentions.

193. The following exclamations are to be taken by the principal celebrant:

Jako podobajet Teb'i.....after the Great Ektenija;
Jako svjat jesi.....after the Trisagion prayer;
Jako milostiv.....after the Ektenija following the Gospel;
Jako da pod deržavoju Tvojeju.....after the second prayer for the faithful;
Ščedrotami.....after the prayer of oblation;
Pob'idnuju pisň pojušče.....before Svjat;
Izrjadno o presvjatij.....in the commemoration of the Theotokos;
I dažd' nam jediňimi usty.....at the end of the anaphora;
I da budut milosti.....after the anaphora;
I spodobi nas, Vladyko.....before the Lord's Prayer;
Jako Ty jesi osvjaščenije naše.....after Communion.

All the other exclamations are said by the concelebrants according to order.

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(107) This kissing may be omitted. Cfr. footnote (2).

To more easily observe the order, it is customary for the principal celebrant to invite the concelebrants, with an inclination of the head, to take the exclamations, and then he who should take the exclamation nods to the principal celebrant with an inclination of the head.

194. At the Small Entrance, all priests exit through the northern door with their hands lowered under the freely hanging felon, the younger ones preceding, and they dispose themselves in two ranks before the royal doors, one opposite the other[108] while the principal celebrant stands in the center behind all. The principal celebrant alone recites the entrance prayer. Following the exclamation of the deacon: "Premudrost' Prosti!" all enter into the sanctuary through the royal doors after the deacon and resume their place at the holy altar.

Candlebearers		Candlebearers
6		5
4		3
2		1
	Cel. D.	

At the Small Entrance Before the Royal Doors

195. The concelebrants sit at the absidial throne in the order in which they stand at the holy altar; i.e., they who stand at the right of the principal celebrant sit at his left, and they who stand at the left of the celebrant sit at his right.

6		5
4		3
2		1
	C D	

At the Holy Altar

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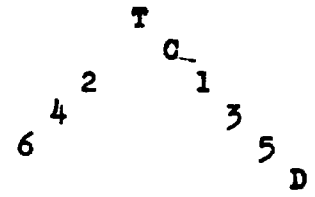
(108) The concelebrants are facing one another. Cfr. "Ordo Celebrationis," pg. 107, n. 198.



At the Absidial Throne

196. When the Gospel is sung, all remain in their proper place looking toward the ambo or the place where the Gospel is sung.

197. All, if it can conveniently be done, elevate their hands at the Cherubic hymn. However, all say the Cherubic hymn and make the prescribed inclinations. When the deacon incenses the holy altar, all of them step back a little from the altar so that the deacon may more easily go around.

198. They take from the Prothesis one of the articles which is used in the Divine Sacrifice; viz., the lance, the spoon, holding it before the breast. All exit through the northern door. First the deacon who makes the commemoration: "Vs'ich vas..." and he takes his position at the royal doors in the sanctuary; then all of the concelebrating priests, beginning with the youngest, and each makes the commemoration: "Vs'ich vas..." either one or more other (commemorations) if it be a custom, and they stand facing one another outside the sanctuary and before the royal doors just as in the Small Entrance. The celebrant says: "Svjatijšaho vselenskaho..." and stands before the royal doors facing the west when he exclaims: "i vs'ich vas..." Then he enters the sanctuary; the concelebrants follow him and each one resumes his place at the holy altar.

199. Having completed the Great Entrance, and if there is no deacon, one of the concelebrants recites the first part of the Ektenija "Ispolnim..." and another the second part, so that all may be given sufficient time for reciting the prayer of the offeratory.

200. After the celebrant has kissed the holy gifts, the concelebrants come forward to the holy altar according to the order of dignity, one after another. The celebrant departs a little from the holy altar and at the right side thereof he turns himself facing north, and each of the concelebrants kisses first the gifts, then the left and right shoulders of the celebrant, and takes his own position at the celebrant's left but a little behind him. The second kisses first the holy gifts, then the principal celebrant, and then the first concelebrant, and takes his place at his right, and the others do in like manner.(109) The principal (celebrant) says: "Christos posred'i nas," and he who receives the kiss answers: "I jest' i budet," and the others do in like manner kissing one another.(110a) After the kiss of peace, the celebrant returns before the holy altar. The first concelebrant takes the upper end of the great veil and the second takes the other (upper) end, and thus they agitate it over the holy gifts. The others, however, resume their proper place, and all of them recite the Symbol of Faith in a low voice.

201. The concelebrants who offer the Sacrifice point their hand towards the holy diskos and also towards the chalice, just as the principal celebrant, and simultaneously they slowly and attentively sing the words of consecration, and simultaneously they also say(110b) the exclamation: "Tvoja ot tvojich..." but

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(109) The third concelebrant kisses the principal celebrant, the first concelebrant, and then the second concelebrant, and then assumes his place behind the first.

2 4 6
0
1 3 5

(110) a) The first concelebrant receives the greeting from the principal celebrant. The second concelebrant receives the greeting from the principal celebrant and from the first concelebrant. The third concelebrant receives the greeting from the principal celebrant, then from the first concelebrant, then from the second concelebrant, etc.
b) i.e., sing in a subdued tone; Cfr. Bp. Cl. 21.

the principal celebrant alone blesses the Holy Gifts, which applies also for the epiklesis.

Care must be taken particularly in the Liturgy of St. Basil that when they have completed the recitation of that prayer which immediately precedes the consecration, all of them, with the principal celebrant, should pronounce the words of consecration together from the beginning even to the end. It is recommended, therefore, that the principal celebrant pronounce the final words of that prayer with a low voice, but still that he may be heard by the concelebrants, and he should look to see whether or not all are prepared for pronouncing the words of consecration simultaneously.

202. The first part of the Ektenija: "Vsja svjatyja..." is said by one of the concelebrants, if there is not a deacon, and the second part is taken by another, so that all may have sufficient time to recite the prayer: "Teb'i predlahajem život naš..."

203. After the fraction of the Bread (Ahnec), the principal celebrant calls the deacon and gives him a particle of the Holy Bread as prescribed. Then all say the prayer: "Viruju, Hospodi..." and the principal celebrant partakes of the Lord's Body. All of the concelebrants approach the holy altar from the side of the Prothesis according to the order of dignity, while the principal celebrant stands alone on the opposite side. After partaking of the Lord's Body, each one departs by the northern side of the altar and washes his fingers, if it be necessary, in the vase placed on the Prothesis. Observing the order, they follow the first concelebrant and resume their place at the altar. The deacon consumes the particle of the Holy Bread only after the priests. The principal celebrant, having returned to the center, takes of the Precious Blood and steps aside a little from the holy altar. Then the concelebrants, according to rank, approach the holy altar, this time from the southern part, and each one, having partaken

from the chalice, resumes his proper place at the holy altar by departing from the side of the prothesis. Finally, the deacon, as is prescribed, receives the Precious Blood from the principal celebrant.

204. Each one wipes the edge of the holy chalice and his lips with the lention after he has partaken.

205. The post-ambonial prayer is said by the principal celebrant standing between the two choirs. Only after the apolysis, and after having closed the doors, does each one unvest himself. The chalice is purified by the deacon as is prescribed.

B) IN THE SIMPLE OR PRIVATE FORM

206. There is no concelebration "improprie dicta" or mere assistance in the simple or private rite.

207. Whatever was said concerning a concelebration in the solemn form holds also for the concelebration in the simple or private form excepting those things which follow.

208. In Seminaries and religious houses, there is nothing that would prevent a deacon from fulfilling the ministry even in the concelebration of the Divine Liturgy in the simple rite, and a moderate chant may be used. Here, however, are given the rules for a simple concelebration to be observed without the ministry of a deacon.

209. If there is not sufficient time for reciting the preparatory prayers before the iconostas, which all of the concelebrants perform together or each one separately, then they should never, however, omit the prayer: "Hospodi, nizposli ruku Tvoju..." And having entered the sanctuary, they say the Psalm: "Vnidu vo dom Tvoj..." and after having kissed the holy altar, the Gospel and, if there be a custom, the hand cross, they then clothe themselves with the sacred vestments.

210. The Ektenijas are assigned to the concelebrants[111] and they are so said that he who does not recite the Ektenija may have enough time, without reading hurriedly, for the prayer which corresponds to it. If there are two concelebrants, they alternately say the Ektenijas of the Liturgy, reading first, in a subdued voice, the prayer corresponding to each ektenija, but the prayer of the

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(111) In the rubrics which follow, the "first concelebrant" means the principal celebrant.

Great Ektenija and the prayer of thanksgiving after Communion are said with a lowered voice after the Ektenija and before the exclamation. Furthermore, it must be noted that the first part of the Ektenija after the Great Entrance ("I-spolnim...") and (the first part) of the Ektenija after the anaphora ("Vsja svjatyja...") are said by the second priest, who afterwards recites the prayer with a lowered voice, and the other part with the exclamation is said by the first (concelebrant).

If there are three concelebrants, the first says the Great Ektenija; the second, the first small Ektenija; the third, the second small Ektenija; the first one again says the Ektenija after the Gospel; the second, the Ektenija of the catechumens; the third, the first small Ektenija of the faithful; the first, the second (small Ektenija of the faithful); the second, the first part of the Ektenija after the Entrance, and after the anaphora; the third one, the second part of the same Ektenijas; the first one, finally, the Ektenija of the prayer of thanksgiving after Communion.

This manner of assigning the various Ektenijas among the concelebrants is not absolutely prescribed, but it is given only for greater convenience.

211. It is not necessary that all the concelebrants make the small entrance. If, however, they do participate in this, the one who is the principal one among them carries the Gospel, and he alone recites the prayer of the entrance and give the blessing. However, it is always required that they who stand before the holy altar or at its right should circumambulate the holy altar before they come out (of the sanctuary)(112) and truly they should be outside the (royal) doors.

212. The blessing of the absidial throne is omitted and all remain at the holy altar while the Epistle is read.

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(112) They come out through the northern door and stand before the royal doors.

213. It is not necessary that all should make the Great Entrance. If the first one alone makes the entrance, then he himself places the great veil upon his left arm and he alone exclaims: "Svjatijšaho vselenskaho..." If they all make the Entrance, it is not necessary that each one take one of the articles which are used in the Divine Sacrifice, but the second concelebrant takes the holy diskos which he holds to his forehead, and the first one the chalice. The second exclaims: "Vs'ich vas pravoslavnych christijan..." and the first one: "Svjatijšaho vselenskaho..." and the others say nothing.

214. The principal celebrant alone kisses the holy gifts, and the kiss of peace is omitted between the concelebrants. He alone holds the great veil over the holy gifts while reciting the Symbol of Faith together with the others.

215. The other (things) which are to be said or done by the deacon, according to what was stated concerning the celebration of the Liturgy without the ministry of a deacon (Cfr. numbers 164-174), are said and performed by the first concelebrant. He who performed the Proskomidia purifies the sacred vessel after Communion.